1549

SPANDAKĀRIKĀ

*

A STUDY

S) RAJENDRA

The Śaivism is one of the living philosophy. It has a very large following even to-day and its history goes back to the time of the Indus valley culture and civilisations. Spanda branch is the main branch, of Śaiva philosophy The main and only the availabe one text of this branch is spandakārikā and its commentaries of Kṣemarāja, Bhaṭṭa-kallaṭa and Rāma Kaṇṭha.

The study of the book is divided into seven chapters. First chapter gives an outline of Śaivism, particularly of spandaśāstra. Second chapter goes to discuss the ultimate Reality. Third chapter is devoted to the examination of Divine Power-Spanda-vibration (Vital Power). The fourth chapter is entitled "The manifestation of universe. The Fifth chapter discusses the existence of spanda in different states-Jāgrat, svapna, suṣupti, turīya and turīyātīta. The sixth chapter discusses about the malas-pāśa (Bondage) and the last goes to discuss the liberation or self realisation. In conclusion I tried to compare Kāśmīra Śaivism with vedānta.

Rs. 100 00

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SPANDA KĀRIKĀ : A STUDY

Spanda Kārikā : A Study

ALONG WITH

SANSKRIT TEXT & VṚTTI OF

ŚRĪ BHAṬṬAKALLAṬA

Dr. (Km.) Rajendra

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DEDICATED

To

My Revered Teacher

Late (Dr.) G. Mohan Bhattacharya

DEDICATED

to

[illegible]

[illegible]

PREFACE

The Literature of the Trika System or Śaivism is divided into three branches.

1. Spanda
2. Āgama
3. Pratyabhijñā

Hence Spanda may be called one of the main branch of Śaivism, which has a very large following even today and its history goes back to the time of the Indus Valley Culture & Civilization. There seems to be a contemptous reference to the followers of Śaivism as 'Śiśṇedevāh' in the earlier portion of the Ṛgveda. A careful study of the Śaiva Phiosophic literature, however, show that the Śaiva Philosophy is prior to the Vaiśeṣika, the Nyāya and the Vedānta. For the Vaiśeṣika system is known to the tradition as Aulukya Darśana", because Śiva is said to have revealed the doctrines incorporated by Kaṇāda in his system. in the form of an owl. The Vaiśeṣīka and the Nyāya systems are called by competent authorities Pāśupata and Śaiva, because of the devotion of the founders of these systems, to Paśupata and Sadāśiva respectively. Both of them adopt the Dualistic Pāśupata metaphysics and the conception of Mokṣa. This system is referred to by Bādarāyaṇa in his Vedānta-Sūtras and is elaborated in upon and criticized in detail by Śaṅkara and his commentators. The dualistic Śaiva Philosophy, thus, seems to be prior to three recognised Vedie system. And if the validity of the traditions accepted that Nandikeśvara was an older contemporary of Pāṇini & admit that Patañjali refers to the view of Nandikeśvara it will be found that there was already a Volontaristic School of Śaivism in the fifth century B.C. a school the fundamentals of which were subsequently adopted and developed by the Monistic Śaivism of Kāśmīra,

There are eight systems of Śaiva philosophy, the represent different currents of the philosophic thought such as dualizm, dualism cum monism, monism, qualified monism, idealism and voluntarism etc.. The Śaiva Philosophy thus seems to be complete in itself and to have had an independent tradition.

Spanda branch elaborates the purely advāitic principles as enunciated in the Śiva-Sūtra. The main and only the available one text of this branch is Spandakārikā and its commentaries of Kṣemarāj,a Bhaṭṭa-Kallaṭa and Rāma-Kaṇṭha.

The present study of the Spanda-Kārikā has been divided into seven chapters.

I take the opportunity to record my intellectual debt to learned editors & scholars when I had to fall back upon my material and inspiration at different stages.

This is my duty to acknowledge my gratefulness to Prof. D.B. Sen Sharma, under whose guidance. I have the privilege of Studying Śaiva & Śākta Philosophy. No words, no language is adequate to express my heartiest veneration for Dr. Sipra Banerjee whose learned and invaluable advice always kindled inspiration in the face of difficulties and obstacle encountred in the course of this work. Here, I also cannot fail to record my sincerest feelings for Dr. Smita Banerjee, whose unfailing blessings have guided me to work in the face of several odds and adversities.

In the end I curve the indulgence of readers for mistakes, which might have crept in advertently. I have tried to be faithful to the Sanskrit Texts so far as possible.

Km. RAJENDRA

LIST OF ABBREVIATIONS

Āh	: Āhnika.
Bhā	: Bhāskarī (Pandey, K.C. Lucknow).
Bh. G.	: Bhagavad Gītā (Gorakhpur)
C.C.	Catalogus Catalogroum (V. Rāghavan)
I.P.V.	: Īśvara Pratyabhijñā Vimarśinī (Kāśmīra Sanskrit Texts and series).
I.P.V.V.	: Īśvara Pratyabhijñā Vivṛtti Vimarśinī (K.S.T.S.)
Kā.Śav.	: Kāśmīra Śaivism. (Chatterjee, J.C.)
M.M.	: Mahārtha Mañjarī (K.S.T.S.)
M.P.	: Mahānaya Prakāśa (K.S.T.S.)
Mā.V.	: Mālinī Vārtika (K.S.T.S.)
Pā	: Pāṇini.
P.H.(Hr.)	: Pratyabhijñā Hṛdayam (K,S.T.S,)
P.S.	: Paramārta Sāra (K.S,T.S.)
P.T.	: Parā Triṁśikā (K.S.T.S.)
P.T.V.	: Parā Triṁśikā Vivaraṇa (K.S.T.S.)
S.D. Saṁ	: Sarva Darśana Saṁgraha
Sp.Kā.	: Spanda Kārikā (K.S.T.S.)
Sp.Ni.	: Spanda Nirṇaya (K.S.T.S.)
Sp. Saṁ.	: Spanda Saṁdoha (K.S.T.S.)
Sp. Vi.	: Spanda Vivṛtti (K.S.T.S)
Sp. V.	: Spanda Vivṛtti (K.S.T.S.) published with Vārtika.
Ś Sū.	: Śiva Sūtra (K.S.T.S.)
Ś.Sū.Vā.	: Śiva Sūtra Vārtika (K.S.T.S.)
S.T.T.S.	: Ṣaṭ Triṁśat Tattva Saṅdoha
Sva. Tan.	: Svacchanda Tantra (K.S.T.S.)
T.A.	: Tantrāloka (K.S.T.S.)
T.S.	: Tantrasāra (Bāṇi Prakāshan, Delhi)
V.(Vol.)	: Volume
Ved. Sā.	: Vedāntasāra (Allahabad)

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1

INTRODUCTION

Kāśmīra Śaivism has been referred to Pratyabhijñā Darśana by Mādhava in Sarva-Darśana-Saṁgraha.[1] Some modern writers[2] also prefer to call it by this name. But the entire Śaiva thought of Kāśmīra cannot be identified with the Pratyabhijñā. For, according to Dr. K.C. Pandey[3] and others, the Śaiva-monism[4] of Kāśmīra includes many important branches or systems, the Pratyabhijñā being one of them. There are clearly distinct branches of thought within Kāśmīra Śaivism, viz. Krama, Kaula and Pratyabhijñā. In the Krama system, the worship of śakti occupies an important place. The means adopted here are called śāktopāya. As there is a greater emphasis upon the Icchāśakti in the Kaula system, accordingly the means adopted in Kaulism may be described as śāmbhavopāya in which Icchāśakti is said to play an important role. Because there is no restriction about the means in

1. माहेश्वरः प्रत्यभिज्ञा शास्त्रमभ्यस्यन्ति, S.D. Saṁ, p. 347.

2. Such as Dr. Buhler; Chaterjee, J.C.

3. Pandey K.C. : Abhinavagupta: An Historical and Philosophical Study, Ch. I, Part-I, p. 294.

4. As an example of its thorough-going Advaitism, the opening stanza of the Śiva-Dṛ. may be quoted—

"अस्मद्‌रूपसमाविष्टः स्वात्मनात्मनिवारणे ।
शिवः करोतु निजयानमः शक्त्या तदात्मने" ॥

Pratyabhijñā, it prescribes the path called Anupāya or Pratyabhijñānopāya.[5]

The term 'Trika' is often used for the entire Śaiva thought of Kāśmīra. The term refers to both the authority on which it is based and the subject matter, which forms the distinctive features of the system. The system is called 'Trika' also because the chief authority on which it is based is the triad of Āgamas. viz. Siddha, Nāmaka and Mālinī.[6] Moreover, the system admits three triads, called the Parā, the Aparā and the Parāprā. Parā consists of śiva, śakti and their union. Aparā consists of śiva, śakti and Nara.[7] It is also called Trika, as it deals with Identity (Abheda), Identity cum difference (Abhedābheda) and difference (Bheda). This term seems to have been used mostly for the Pratyabhijñā branch of Kāśmīra śaivism.

The word 'Trika' is used for the Kula system, which is also called 'Saḍārdha śāstra'[8], because it counts as 'principal' only three of the six powers, namely Anuttara Icchā and Unmeṣa, which are also referred to as cit, Icchā and Jñāna[9] the other three powers being-Ānanda, Īśāna and Ūrmi.

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5. For the details of upāyas, see the Ch. entitled "The Liberation."
6. दशाष्टादशवस्वष्टभिन्नं यत् शासनं विभोः
तत्सारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम् ।
······तत्र सिद्ध, नामक मालिन्याख्य खण्डत्रयात्मकत्वात् त्रिविधम्—
T.Ā.I. 35.
7. शिव-शक्ति संघट्टात्मकं परत्रिक शब्दवाक्यम्
इदानीमपरामपि त्रिकं परामृष्टुमाह । T.Ā.I. 71-72.
स्वातन्त्र्य शक्तिः क्रम संसृक्षा, क्रमातिमका चेति ।
विभोः विभूतिः···तदेव देवित्रयम्···तदेवं परंत्रि कं परामृश्य परापरमपि परामृष्टुमाह । —Ibid., I. 20.
8. वक्ष्यमाणषडार्धशास्त्रार्थगर्भीकारेण T.Ā.I. 3.
9. अनुत्तरा परेच्छा च परापरतया स्थिता ।
उन्मेष शक्तिज्ञानाख्या स्वपरेति निगद्यते । T.Ā.II., 233.

Besides these, there were other currents drawn probably from śākta tradition, which got merged in the main currents of Kāśmīra Śaivism. They are Kālinaya, Devīnaya, Mahānaya or Atinaya[10] and Anuttarāmnāya[11], which are now mentioned by Tantrāloka and Mahārthamañjarī. Thus Kāśmīra Śaivism may be said to be an amalgum of diverse currents with śākta and śaiva, which are mutually interrelated and of which Āgama, Spanda and Pratyabhijñā are the main currents.

The literature of the Trika system, has been divided into three stages—

A. The Āgama Śāstra

B. The Pratyabhijñā Śāstra

C. Spanda Śāstra.

Since we are presently concerned with the spanda-school of thought, we suppose not to discuss in detail, the literature, available under another two schools.

The Spanda Śāstra

This śāstra lays down the main principles of the system in greater detail and in a more amplified form than the Śiva-Sūtras, without or hardly enterning into philosophical reasoning in their support.

Of the treatises belonging to this śāstra, the first and foremost are—

10. (i) श्रीभूतिराजनामाप्याचार्यश्चक्रभानु शिष्योऽन्यः ।
अभिनवगुप्तगुरोर्यस्य हि कालिनये गुरुता । T.Ā. III 193.

(ii) श्री वीरनाथपादैः पञ्च च देवीनये कृताः शिष्याः T.Ā. III. 196.

(iii) प्रकृतमहानये शिष्याः प्रथितस्त्रयः सर्वशास्तु । T.Ā. III. 195.

(iv) श्री केयूरवतीतः प्रभृति श्रीचक्रभानुशिष्यान्तं सन्ततयोऽतिनयस्य प्रथिता इह षोडशैवेत्थम् ।Ibid.

11. औत्तराम्नायाद्द्वयश्च शास्त्रार्थविबोध शिक्षा शालित्वात् M.M. p.6.

The Spanda sūtras, generally called the spanda kārikās (really verses, numbering of 52), are based on the Śiva-sūtras, on which they forma sort of running commentary. The collection of the spanda sūtras is spoken of as a saṁgrahagrantha[12] The spanda kārikā is simply an amplification of the fundamental principles of Śaivism. It was called spanda-sūtra also. Kṣemarāja, in one of his introductory verses to the spanda Nirṇaya refers to it as such.[13] The spandakārikā, which is the basic text of this branch is infact a detailed commentary on the śiva-sūtras, on this point, all śaivistic writers are agreed. It is only the authorship of the Kārikās, that has practically remained and will remain a matter of dispute. The Spanda Sūtras are attributed by Kṣemarāja to vasugupta, they were composed most likely by the latter's pupil Kallaṭa. Utpala Bhaṭṭa, the author of the Spandapradīpikā, a commentary on the spanda kārikā endorses the view that they are the work and production of the Kallaṭa, the chief disciple of Vasugupta.[14] The stanza (53 verse) is not found in the recensions of Rāmakaṇṭha and Kṣemarāja. Kṣemarāja upholds the view that they were written by Vasugupta himself.[15]

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12. The author of the Spanda-Sūtras is referred to as : संग्रहग्रन्थवत् "i.e. a work, which gathers together the meaning of the Śiva-Sūtras."

"अयमत्रकिलाम्नायः सिद्धमुखेनागतं रहस्यं यत् ।
तद् भट्टकल्लटेन्दुर्वसुगुप्तगुरोरवाप्य शिष्याणाम् ।
अवबोधार्थमनुष्टुप् पञ्चाशिकयात्र संग्रहं कृतवान् ।।"
— Sp. Prad. (Introduction)

13. सम्यक् सूत्रसमन्वयं प्रगति तत्त्वे परस्मिन् परां······श्री स्पन्दशास्त्रस्य—
—op.cit. I.

14. वसुगुप्तादवाप्येदं गुरोस्तत्त्वार्थदर्शिनः
रहस्यं श्लोकयामास सम्यक् श्रीभट्टकल्लटः । Sp. Pr. 53.

15. लब्ध्वाप्यलभ्यमेतद् ज्ञानधनं हृद्गुहान्तः कृतनिहितेः ।
वसुगुप्तवत् शिवाय हि भवति सदा सर्वलोकस्य । Sp. Ni. 16.

The occurrence of the word 'Vasuguptavat' in the Sp. Ni., is very important for the solution of the riddle. The probable objection thatmight be raised against this view is the absence of this stanza in other recensions. But it does not seem to vitiate the view of Kṣemarāja, as Maheśvarānand, the reputed author of the Mahārthmañjarī, quotes it in to to in the commentary in his own Mahārthamañjarī.

According to Bhāṣkarācārya the writer of Spandakārikā is Bhaṭṭa Kallaṭa,[16] which clearly state that Bhaṭṭa Kallaṭa is the author of Spandakārikā. It appears that Kṣemarāja relied more on Bhaṭṭa Kallaṭa's statement about the authorship of the Spandakārikā, but it is very likely that he drew the inspiration for summarising the view of his revered teacher vasugupta to whom he inscribed the authorship in all his humility.[17]

To elucidate the harmony that subsits between the revelation and the experience, the sūtras were collected and epitomised in the 51 ślokas of the spanda-śāstra, which are clear yet deep.

Some of the instances of the harmony between Śivasūtras and Spanda-Kārikā are as follows :

---

16. श्रीमन्महादेवगिरौ वसुगुप्तगुरोः पुरा ।
सिद्धादेशात् प्रादुरासन शिवसूत्राणि तस्य हि ।
सरहस्यान्यतः सोऽपि प्रदाद् भट्टाय सूरये ।
श्रीकल्लटाय सोऽप्येवं चतुः खण्डानि तान्यथ ।
व्याकरोत् त्रिकमेतेभ्यः स्पन्दसूत्रैः स्वकैस्ततः ।
तत्त्वार्थचिन्तामण्याख्यटीकया खण्डमन्तिमम् ।"

—Śiva-sū. vā. (Intr.)

17. अगाधसंशयाम्बोधिसमुत्तरणतारिणीम् ।
वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीम् ।"

—Sp. Kā. Vṛ. Verse. 52.

(a) चैतन्यमात्मा; I. 1. शक्ति चक्र सन्धाने विश्व संहारः; I. 4. शक्ति-सन्धाने शरीरोत्पत्तिः; I. 20. भूत संधान, भूतपृथक्त्व विश्व संघट्टा: I. 21.	यस्योन्मेषनिमेषाभ्यां जगत् प्रलयोदयो । तं शक्तिचक्रविभवप्रभवं शङ्करं स्तुमः । I. 1
(b) मातृका चक्रसम्बोधध:; II. 7.	शक्ति-चक्र I-1
(c) स्वशक्ति प्रचयोऽस्य विश्वं, स्थितिलयौ; III. 31-32.	यत्र स्थितमिदं सर्वं, कार्यं यस्मात् च निर्गतम् । तस्यानावृत्तरूपत्वात् न निरोधोऽस्ति कुत्रचित् ॥ I. 2.
(d) जाग्रतस्वप्नसुषुप्तिभेदे तुर्याभोगसंवित्; I. 7.	जाग्रदादिविभेदेऽपि तदभिन्ने प्रसर्पति, निवर्तते निजान्नैव स्वभावादोपलब्धृत: ॥ I. 4.
(e) सुखासुखयोर्बहिर्मननम्; III. 34.	न दुःखं न सुखं यत्र, न ग्राह्यं ग्राहकं न च । न चास्ति मूढाभावोऽपि तदस्ति परमार्थतः ॥" I. 5.
(f) उद्यमो भैरवः; I. 5. प्रयत्नः साधकः II. 2.	लभते तत्प्रयत्नेन परीक्ष्य तत्त्वमादरात् । यतः स्वतन्त्रता तस्य सर्वत्रेयमात्रिमा ॥ I. 7.
(g) प्रेक्षकाणि इन्द्रियाणि; III. 11. आत्मा चित्तम्; II. 1. कलादीनां तत्त्वानां विवेकमाया; III. 31. नाडी संहार भूतजय-भूतकैवल्य भूतपृथकत्वानि; III.5	सहान्तरेण चक्रेण; I. 6.
(h) शिव तुल्यो जायते; III. 26.	पुरुषस्तत्समोभवेत्; I. 8.
(i) ज्ञानं बन्धः ; III. 1.	निजाशुद्धिरसमर्थस्य; I. 9.

(j) तृतीयभोक्ता वीरेशः;	तदन्यत्र; I. 18.
(k) विस्मयो योग भूमिका; I. 12.	स्मयमान इव; I. 11.
(l) अविवेको माया सौषुप्तम् I. 10.	सौषुप्त पदवत्; I. 13.
(m) चित्तं मन्त्रः; II. 1. महाह्रदानुसन्धानान्मन्त्रवीर्यानुभवः; I. 23. विद्याशरीरसत्तामन्त्ररहस्यम् । II. 3.	तदाक्रम्य बलं मन्त्राः सर्वज्ञानबलशालिनः । प्रवर्तन्तेऽधिकाराय करणानीव देहिनाम् ॥ II. 2.
(n) ज्ञानमन्नम्, III. 3.	प्रबुद्धःसर्वदातिष्ठेत् II. 1.
(o) महाजयादनन्तभोगात् सहजविद्या जयः; III. 7.	सहजविद्योदयः; II.
(p) मग्नः स्वचित्ते प्रविशेद्; II. 22. तदाविमुक्तस्तु केवली: III. 35.	सहजविद्योदय: II.
(q) तद्वियुक्तो भूयः पतिसमः परः; III. 43.	शिवसद्भावदायिनी: ; II. 7.
(r) नासिकान्तरो मध्यसंयमात् किमत्र सव्यापसव्य सौषुम्नेषु; III. 45.	नित्यं स्फुरत्वम्, मध्ये स्थितोऽवश्यं प्रकाशयेत; III. 2.
(s) गर्भे चित्तविकासो विशिष्टो विद्यास्वप्नः; III. 14.	स्वप्नेऽपि अभीष्टार्थान् प्रणयस्यान्तिक्रमात्; III. 2.
(t) कवर्गादिषु माहेश्वर्याद्याः पशुमातरः; III. 20. ज्ञानमधिष्ठानं मातृका; 1.4 मातृका चक्रसम्बोधः; II. 7.	शब्दराशि समुत्थस्य शक्तिवर्गस्य भोग्यताम्; III. 13.
(u) शुद्धविद्योदयाच्चक्रेशत्व सिद्धिः; I. 22.	ततश्चक्रेश्वरो भवेत्; III. 19.

Kṣemarāja's commentary gives a clear idea of harmony between śive-sūtra and spanda-kārikā. Kṣemarāja in his own recension of the Kārikās, follows partially the same order and division as was adopted by Rāmakaṇṭha. The Kārikās are arranged into three chapters and each chapter is called Niḥṣyanda, i.e. vibration. The first vibration goes by the name of the vitality (Divine energy) in Real Nature-Svarūpa spanda, consists of 25 verses, which discuss the power of Svarūpa; the second chapter goes by the energy in the rise of intution-Sahaja viddyodaya, consists of seven verses; the third vibration goes by the energy in and of glory-vibhūti spanda; consists of 19 verses. Thus the spandakārikā arranged into three chapters. The last, 4th chapter, though called Niḥṣyanda, does not form the part of the main body of the book and is a mere praise-writing on the author's spiritual teacher and the author. In the very beginning of the each chapter Kṣemarāja in his spanda-Nirṇaya gives the summary of that chapter in brief.

Spandāmṛta is mentioned as a separate work of Vasugupta. J.C. Chatterji does not state any authority on this point. But according to Dr. K.C. Pandey,[18] it is the same as the spanda-kārikā. In fact the spandāmṛta does not stand for the title of a work. It is simply a metaphorical expression used for the fundamental principles of the spanda system [19] Another place, where this word has been found is the concluding verse of Kallaṭa's spanda-Sarvasva.[20] Vasvīṭīkā on the Bhagavadgītā

18. Pandey, K.C; Abhinavagupta: An Historical and Philosophical Study, p 156.

19. स्पन्दामृते चर्विते तु स्पन्दसन्दोहतो मनाक् । Sp. Ni.

20. "दृब्धं महादेवगिरौ महेशस्वप्नोपदिष्टाच्छिवसूत्रसिन्धोः स्पन्दामृतं यद् वसुगुप्तपादैः श्रीकल्लटस्तत्प्रकृतिं चकार" । This verse seems to solve the riddle of the authorship of the spanda-kārikās, Here Kallaṭa himself represents Vasugupta to be the writer of the Spanda-kārikā.
'स्पन्दामृतं दृब्धं- (दृभिग्रन्थे —पाणिनी-धातुपाठ) Clearly states his work in connection with the Kārikās to be simply that of a publisher. श्रीकल्लटस्तत् प्रकृति चकार 1.1.

and Siddhānta candrikā (noticed in Buhler's catalogue as ms. No. 501) are the other works of Vasugupta (8th century).

On the Spanda-sūtras there is :

A. The Vṛtti by Kallaṭa[21]

The vṛtti together with the sūtras or kārikās, called the spanda-sarvasva.

B. The Vivṛtti by Rāma-Kaṇṭha

A pupil of the great Utpala, the son of udayākara and author of the Pratyabhijñā Kārikās. Rāmakaṇṭha was most likely a pupil of utpala,[22] author of the Pratya bhijñā, generally called utpaladeva, and not of utpala vaiṣṇava, author of the spanda Pradīpikā. For utpala vaiṣṇava quotes Ānanda Vardhana, author of the Dhavahyāloka. Ānandavardhana was a contemporary of Muktākaṇa,[23] the elder brother of Rāmakaṇṭha. And hence, he (utpala vaiṣṇava) must have been also later than Rāmakaṇṭha.

C. The Pradīpikā by Utpala

The author of the Pradīpikā is traditionally known as Utpala vaisṇava, to distinguish him from his great namesake. Utpala vaiṣṇava lived later than utpala, author of the pratyabhijñā, but earlier than Abhinavagupta.[24]

The Spanda Nirṇaya and Spanda Saṁdoha are the other commentaries on spanda-kārikā. Both are written by Kṣemarāja. Spanda-Nirṇaya was undertaken at the request of his

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21. Kallaṭa flourished in the reign of king Avanti-Varman of Kāśmīra (latter half of the 9th century).
"अनुग्रहाय लोकानां भट्टश्रीकल्लटादयः
अवन्तिवर्मणः काले सिद्धाः भुवमवातरन् ।" Rājataraṅgiṇī, v. 66.
22 In the Colophon to his commentary on the Spanda Kārikā, he speaks of himself as Utpaladeva's pupil : "कृतिः श्रीमद् उत्पलदेवपादपद्मोपजीविनोः श्रीमद् राजानकरामकण्ठस्य"। The name of his commentary is also the "स्पन्दविवरण-सारामृत" as is apparent from the colophon—"इति स्पन्दविवरण-सारमात्रं समाप्तम्"।
23. Rājataraṅgiṇi, VI. 34.
24. Chatterjee, J.C. Kashmir-Shaivism; p. 13.

own pious pupil sūra. The material that the author used in preparing it, is openly declared to have been obtained from Abhinavagupta, the illustrious exponent of the Śaivāgamas. Kṣemarāja, being a pupil of Abhinavagupta, must have lived and written in 11th christian century. The other available works of Kṣemarāja are as follows :

1. Pratyabhijñā Hṛdayam, 2. Svacchandoddyota, 3. Netroddyota, 4. Vijñāna Bhairavoddyota; 5. Śiva-Sūtra Vṛtti, 6. Śiva-Sūtra Vimarśinī, 7. Stava Cintāmaṇī-Ṭīkā, 8. Utpala Stotrāvali Ṭīkā, 9. Parāpraveśikā, 10. Tattva Saṁdoha.

Kṣemarāja, used the power of his pen in commenting upon the monistic Śaiva Tantras, then upon his teacher's work on poetics, the Locana, and last of all on the philosophical works, like spanda kārikā, named Sp. Nirṇaya. Dr. Buhler in his Kāśmīra Catalogue has thrown some doubt on the point of the authorship of the Spanda Saṁdoha and Nirṇaya, by showing them as the work of Kṣemendra.[25] If he found the name of Kṣemendra in the colophons of some Mss., it must have been simply due to the mistake of the scribes. In the Pratyabhijñā Hṛdayam and in the Śiva Sūtra Vimarśinī, which are accepted by all to be of Kṣemarāja, these two works (Sp. Nirṇaya and Saṁdoha) are referred to by him as his own.[26]

25. MSS. 511 & 517. p. 33 & 79.

26. (a) तथा मया वितत्य स्पन्दसंदोहे निर्णीतम् । p. Hṛ.p. 24.

(b) यथा चैतत् तथा अस्मदीयात् स्पन्दनिर्णयादवबोध्यम्। S.S.vi, p.14.

(c) एतत् स्पन्दनिर्णयनिराकाङ्क्षं मयैव निर्णीतम्:। S.Sū. Vi, p. 129.

2

THE NATURE OF SUPREME REALITY

The Spanda system is purely monistic system of philosophy. It therefore believes in the existence of one supreme reality, which has been variously named as the supreme Lord (Parameśvara) Supreme Śiva (Parama Śiva), Supreme Samvid (Parā samvid), the supreme. Experiencing principle (Parāpramātā). He is by his very nature eternal, immutable and infinite. Though He is eternal and immutable, He underlies as the innermost and true self. The diversity-as in the universe, both individually and collectively and hence in that all-Pervasive or cosmic aspect, He is called the Ātman and the Caitanya.[1] At the same time He is one, indivisible and infinite. He is not exhausted by its innumerable and diverse manifestations as the universe, nor is limited or conditioned by space (deśa). Time (Kāla) and form (Rūpa).[2]

The ultimate Reality has two fold aspect—A transcedental aspect in which He pervades the universe.

The ultimate reality in its immanant aspect is referred to by three names—with a distinctive implication in each case. The

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1. चैतन्यमात्मा—Śiva-Sūtra, I.
2. अस्य हि···अनवच्छिन्नतायामेव प्ररोहो भवेत्। T.Ā.I. 194.
इह हि सर्वत्र अप्रतिहत शक्तिः परमेश्वर एव तथा बुभूषुस्तथाभवति न तु अन्यकश्चित् परमार्थतः अस्ति इति हि असकृदुक्तम्···Pra, Vi. I. 17 &
P.T.V. 19 & 20 also

implied distinction refers to the relation of the universal consciousness with the manifestable. It is called Anuttara,[3] when the manifestable is in the state of Absolute unity with it, as for instance, at the time of total universal dissolution (Mahāpralaya), when the relation of Absolute unity is substituted by predominant unity (Bhedābheda), it is spoken of as śiva, as at the time of pure creation. The term Maheśvara is, however, applied only when the manifestable assumes distinct existence with in the universal consciousness, much as our thought currents or ideas do within ourselves, when we are about to deliever a very thoughtful speech. Anuttara, Śiva and Maheśvara can be compared with parā, Paśyantı and Madhyamā respectively.[4]

The word (Maheśvara) in the Śaiva terminology means the manifestor of the impure creation, on which all the worldly transactions depend.[5]

In Spanda kārikā, transcendental aspect is called kartartva (subjectivity) and the other one is called kāryatā (objectivity).[6] Abhinavagupta describes the transcendental as *Nirāvaraṇamābhāti bhātyāvṛttanijātmakaḥ.*[7]

Objectivity is perishable and the subjectivity is indestructible. Destruction is never possible to that inner nature, which

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3. न विद्यते उत्तरं प्रश्न प्रतिवचोरूयं यत्र, P T.V. 19.
यदयमनुत्तरमूर्तिर्निजेच्छया जगदिदं स्रष्टुम् । S.T.T.S.I.

4. Pandey, K.C.; Abhinavagupta : An Historical & Philosophical Study, Part-I, Ch. II, pp. 48-49.

5. एवमन्योऽन्यभिन्नानामपरस्परवेदिनाम् ज्ञानानामनुसन्धान जन्मानऽस्येज्जनस्थितिः । न चेदन्तकृतानन्त विश्वरूपो महेश्वरः स्यादेकश्चिद् वपुर्ज्ञानस्मृत्यपोहनशक्तिमान् । —I.P.V. I. p. 103-106.

6. अवस्थायुगलं चात्र, कार्यकर्तृत्वशब्दितम्,
कार्यता क्षयिनी तत्र, कर्तृत्वं पुनरक्षयम् । Sp. kā. I-14.

7. T.A. I-193.

forms the abode of the attribute of omniscience, because another is not found. The Lord creates and destroys the only objective aspect of the preceiver, i.e. body etc. and not the subjectivity. Anuttara is beyond the human mind.[8]

The caitanya, according to the Spanda system, is essentially of the nature of Pure-Illumination (śuddha-prakāśa), that is always self luminous (sphurata) and self-revealed (svayaṁ-Prakāśita). The caitanya as the pure illumination (śuddha-prakāśa) is the substratum of all things that exist or have a being (sattā)' because of the existence or being must necessarily be either revealed to experience (Prakāśita) or capable of being revealed (Prakāśya). That is to say, the concept of being (sattā) in spanda view, is co-extensive with manifestedness (Prakāśita).

Caitanya is always self-luminous by nature. This means that the caitanya is not merely of the nature of śuddha Prakāsa, which always shines and illumines. It is also at the same time the illuminator (Prakāśaka), which illumines and reveals (Prakāśati) the three aspects being one and identical in essense. The identity of illumination, illuminator and the illumined, may no doubt seemstrange as it is contrary to our ordinary experience, in which we always find them as separate and independent entities. But in the case of Caitanya, which is the sole reality, it is true both logically and as fact Śaṁkara thus represents one's own nature.[9]

The capacity of self-revelation, that is unique in caitanya is technically called the Āmarśana śakti of caitanya or simply the Vimarśa śakti of and the act of self-revelations the Parāmarśa of Caitanya. The vimarśa śakti is the eternal nature of caitanya as it is inalienable from its essence. The Supreme Reality which is of the nature of caitanya in the Spanda

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8. शब्दनम्, तत् सर्वथा 'ईदृशं' 'तादृशमिति व्यवच्छेदं कुर्यात् ।
तद् यत्र न भवति, अव्यवच्छिन्नां इदमनुत्तरम् । —P.T.V. pp. 21

9. इह परमेश्वरः प्रकाशात्मा महादेवः । Sp Ni, Ch. I.
परमेश्वरो हि चिदात्मा·········Ibid. Ch. 3rd.

system[10] is therefore always described as Prakāśa (Śiva) vimarśa (Śakti) maya. The supreme Reality, which is both absolutely immutable and self same Reality and at the same time ever-vibrating ; is the equilibrium (sāmarasya) of the both. That is to say, Śiva and śakti are held in perfect equilibrium in the Supreme Reality, which is Parama Śiva.

The Prakāśa is conceived to be very much like a mirror". The difference, however, between this aspect and a mirror is that the latter, in order that it may receive reflection, requires an external light to illumine it, for it can not reflect any image in darkness. But in caitanya, Prakāśa aspect shines independently of all external lights and does not need an illuminator. The Prakāśa aspect is not the most characteristic aspect of the Reality, but vimarśa is also distinguishing aspect of it. It therefore, the Supreme Reality had been only called Prakāśa-maya, it would have been no better than a substance capable of receiving reflection. The word vimarśa explains what other distinctive features. If possesses. It signifies the capacity of Reality, in the state of perfect freedom from all kinds of affections. At times 'Āmarśa' and 'Pratyāmarśa' also are used as substitutes of vimarśa but they always does not connote all that 'vimarśa' does. The point has been very clearly stated by Abhinava in his Pratyabhijñā vimarśinī.[12]

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10. यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ
तं शक्तिचक्रविभवप्रभवं शङ्करं स्तुमः । Sp. Kā. I.1.

11. दर्पणनगरवत् स्वभित्तोवेव भावियुक्त्यानधिकामप्यधिकामिव दर्शयन्ति···
सर्वं स्वात्मस्वरूपं मुकुरनगरवत् स्वस्वरूपात् स्वतन्त्र; स्वेच्छास्वात्मस्वभित्तौ कलयति धरणीतः शिवान्तं सदा या । Sp. Nir. I.

12. अथान्येनापिसत्ताघटेन, यतोऽवभासस्य प्रतिबिम्बरूपाछाया दत्ता, तामसौ अवभासो बिभ्रद् घटस्य प्रकाश इत्योच्यते, ततश्च अजडः, तर्हि स्फटिक सलिलमुकुरादिः अपि एवम्भूता एवइति अजडः स्यात् । अथ तथा भूतमप्यात्मानं तं च घटादिकं स्फटिकादिः न परामृष्टुं समर्थः इति जडः, तथा परामर्शनमेव अजाड्यजीवितमन्तर्बहिष्करणस्वातन्त्र्यरूपम् ।"

—Loc. Cit. I. 198

Vimarśa śakti (Power) is not in any way different from, or independent of 'Parama Śiva', but in one and the same with Him.[13] The spanda system, being strictly monistic system, does not believe unlike the pluralist Naiyāyikas, in the duality of śakti and śaktimāna, guṇa and dravya. Dāhikā śakti can never exist without Agni or śaitya can never exist without hima. The śakti and the śaktimāna, the guṇa and the dravya are, in the opinion of this system, not only inseparable as entities, but they are also one and identical in essence, so that it is impossible to think one without the other. This power is also spoken of as 'svātantrya, because its existence does not depend upon any thing else, as does that of will (Icchā), knowledge (jñāna) and action (Kriyā). each of which depends for its existence upon what immediately precedes. This represents the highest Lord. This includes all other powers, which are attributed to the ultimate.[14] For the conception of the principal power of Parama Śiva as svātantrya, the system seems to be indebted to Pāṇinī, because it is Pāṇinī, who so far first conceived the svātantrya to be the chief characteristic of an agent.[15]

The word 'Svātantrya' does not imply erraticness, senselessness or self-willedness. The ultimate power is not wanton, capricious or self-willed, according to this system. Svātantrya-Śakti is a very comprehensive expression of the spanda terminology. It is used with reference to the Universal. self. When all the possible powers which can be attributed to self, are intended to be implified.[16] It represents that essential nature

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13. भगवती स्वतन्त्रता अनुत्तरविमर्शमयी शिवभट्टारका ।

—Pra. Hṛd. p.2.

14. चितिः प्रत्यावमर्शात्मा परावाक् स्वरसोदिताः
स्वातन्त्र्यमेतत् मुख्यं तदैश्वर्यं परामेशितुः । —I P.V.I.204.
"एक एवास्य धर्मोऽसौ सर्वाक्षेपेण विद्यते
तेन स्वातन्त्र्यशक्त्यैव युक्त इत्यञ्जसोविधिः । —T.A.I. p.107

15. स्वतन्त्रः कर्त्ता—Pā. As. I. 4.54

16. सर्वाः शक्तिः कर्तृत्वशक्तिः ऐश्वर्यात्मा समाक्षिपति सा च विमर्शरूपा इत्युक्तमस्या एव प्राधान्यम् ।—I.P.V.I. 214.

of the universal consciousness, which is responsible for its apparent change[17] from the state of Absolute Unity.

The Śaiva writers on the various branches of the monistic Śaivism, looking at the Svātantrya aspect of the universal consciousness from different points of view, have given it different names. In the Śiva-Sūtra of Vasugupta, it is called Caitanya for the simple reason that it has the power of uniting, separating and dealing in multifarious other ways with what is within.[18] It is called sphuratā or spanda in Spanda literature.[19]

"Lelihānā sadā devi sadā pūrṇā ca bhāste
Ūrmireṣā vibodhābheḥ śaktiricchātmikā prabho."[20]

It is also called Mahāsattā because[21] it is the cause of all that can be said to exist in any way. Another name by which it is referred to at some places is 'Parāvāk'[22] because it represents the speech in its most subtle form. This will be described in detail in chapter entitled "The Nature of Divine Power."

The term 'Svātantrya' indicates that the essence of consciousness consists in great Lordship (Māheśvarya). It represents the chief characteristic of Absolute. In this respect, Parama śiva differs from Brahman.[23] Parama-Śiva might be described as the Pure Absolute, there being no separation between cognition and freedom (Bodh and Svātantrya) in it. Freedom is the very nature of the light of consciousness. For in the absence of

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17. प्रकाशरूपं हि मनागपि नातिरिच्यते
अतिरिच्यते इव इति अचलमेव आभासभेदयुक्तमेव च भाति ।
—Ibid. 208-9
18. आत्मता एव चैतन्यं चित्क्रियाचितिकर्त्तृता ।
तात्पर्यंणोदितस्तेन जडात् स हि विलक्षणः......I.P.V.I. 200.
19. सा चैषा स्पन्दशक्तिर्गर्भीकृतानन्तसर्ग......Sp. Nirṇaya, I. 1.
20, Quoted in Sp. Nir. by the name of Āgama.
21. सत्ता च भवन् कर्तृता सर्वक्रियासु स्वातन्त्र्यम्
सा च खपुष्पादिकमपि व्याप्नोति इति महती । I.P.V.I., 209.
22 चितिः प्रत्यावमर्शात्मा परावाक् स्वरसोदिता । bid, 203.
23. स्वतन्त्र शब्दो ब्रह्मवाद वैलक्षण्यमाचक्षाणः चित्तो माहेश्वर्यं सारताम् ।
P.H.I. Com.

Freedom, the consciousness would not be different from material object like crystal, mirror etc.[24] The essential nature of luminosity, as apposed to materiality consists in having freedom in respect of manifestations. This freedom is natural to the self-luminous consciousness (Prakāśa) and is known as Absolute Independence. There appears to be lack of freedom only in the intermediate state of consciousness, which is characterised by 'thisness' (Idaṁtā). This manifestation of lack of freedom is itself due to the freedom of the Absolute consciousness. The essence of citi is great splendour. This bings out the difference between the śaiva concept of absolute and the vedānta concept of Brahman. Citi possesses Ultimated power or infinite potency. In it alone may be found the way to happiness and great reward.[25]

Although the terms like 'svātantrya', 'śakti', 'Ahṁtā', 'sphuratā', Vimarśa' etc. represent the dynamic aspect of the absolute, all of them do not equally emphasize the same form of dynamism, while Ahṁtā emphasizes the dynamism of integration, sphuratā indicates the manifestation of the unmanifest, similarly, vimarśa expresses the determination of the indeterminate and : svātantrya : stands for the capacity to perform the impossible.

The concept of 'svātantrya' supplies us the key to the riddles of the universe. It helps us in our attempt at solving some of the most crucial and knotty problems which could not be solved in earlier philosophies. Due to its power of freedom, consciousness appears as phonomenal and noumenal, as being

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24. स्वभावमवभासस्य विमर्शं विदुरन्यथा,
प्रकाशार्थोपरक्तोऽपि स्फटिकादिजडोपमः । I.P.V.I. vi. 11.

25. भोगमोक्षस्वरूपानाम् विश्वसिद्धिनाम् हेतुः···
···सुखोपायत्वम् महाफलं चाह
···यदुक्तं श्रीविज्ञानभट्टारके···ग्राह्यग्राहकसंवित्तिः सामान्यं सर्वदेहिनाम् । योगिनां तु विशेषोऽयं सम्बन्धे सावधानता ।···P.H.I.

and becoming as sentient and insentient, as subject and object.[26] Consciousness is essentially a self-aware force of existence. In every manifestation it is one and the same consciousness, which is organising or expressing itself differently. It is this principle that is responsible for maintaining the identity or unity of the Absolute during the state of manifestation of the world of plurality.[27] The essential characteristic of the Parama Śiva is the free act of consciousness. The śaivite interpretation of the supreme self is unique in itself and is not found any where else. The act of consciousness or the characteristic feature of the agent in the act of consciousness, is spoken of as the self.[28] The Parama śiva which has created consciousness as its essential characteristic, can not be described merely as pure being, nor can it be described as śūnya, which is wholly negative incharacter, for the absolute is the source of all finitude.

Parama Śiva is the Supreme Sāmarasya of Bodha and Svātantrya; consciousness and freedom, śiva and śakti. Parama śiva is taken to be the fullest and richest existence and the perfect harmony of opposites. There is no negation of finitude, but merely a rejection of discord in it. It is consciousness which manifests even the absence of consciousness.[29] It pervades even the imaginary objects like, sky-flower.[30]

Existence and consciousness both are essentially and wholly identical with each other. Existence is consciousness and

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26. Life Divine, Sri Aurbindo, pp. 83-85.

27. यतश्चायं विश्वस्य सिद्धो पराद्वय सामरस्यापादनात्...च संहारे हेतुः
P.H., P. 37.

28. Bhā. Vol. 3rd., p. 197. (Eng. Translation of I.P.V.)

29. He is "being such as does not exclude even not being". —Pandey, K.C., Abhinavagupta : An Historical & Philosophical study, p. 79. Idea of Each verse of the Prayanta Pañcāśikā.

30. सत्ता च भवनकर्तृता सर्वक्रियासु स्वातन्त्र्यम् ।
सा च खपुष्पादिकमपि व्याप्नोति । Bhā. Vol. 1, 258-59.

consciousness is existence. Consciousness is essentially self luminous. Its presence can also be felt during the states to which one is reduced at the time of excessive anger, joy, fear, deep grief, hunger etc.[31] Parama śiva is ever a personal Impersonal God, the absolute subject (Parā Pramātā). The absolute is the supreme—'I' the all inclusive reality. The conception of the absolute as the supreme ego enables the śaivite to avoid the two extremes, the danger of drifting towards abstract or pure monism of the vedānta type and drawing into the great void of the Mādhyamikās. The absolute ego is the most appropriate expression. The absoluteness of self-consciousness has been established on the basis of reasoning in the Śaiva system alone.[32] His being the great Lord consists in his eternal self-consciousness, unrestrained freedom etc.[33]

The 'I' is the integral and all comprehensive reality and indicates the all-inclusive and all pervading nature of the Absolute. Its essential nature is absolute freedom and power. The self is the centre of all existence. It is the all, wherein all become one. There are no internal or external relations in it. As opposed to the finite or the middle state of existence, the 'I' is the ultimate state where begining and end, front and rear, are one. The state of objectivity 'Idaṁtā' appears unreal only to the ignorant.[34]

Though the objects are apparently different from one another, in reality, there is no difference between the self, which is the creator and is of the nature of self-consciousness and the created, because they ultimately rest upon the 'I'. The

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31. अतिक्रुद्धः प्रहृष्टो वा किम् करोमीति वा मृशन् ।
धावन् वा यत् पदं गच्छेत् तत्र स्पन्दः प्रतिष्ठितः ॥ Sp.ka. I. 22.

32. Bhāskarī, Vol. 3rd, p. 98.

33. Ibid. Vol. III, p. 124.

34. मध्यावस्थैव तु इदंता विमर्श्यमानपूर्वापरा कोटिः विमूढानां मायापदं संसारः । I.P.V.I (v.i)

things created by the Lord are ultimately to be conceived only as 'I', which is the highest point of rest in the thought process.[35] All cognitions, regarding activity, movement, rest relation etc. finally rest upon the 'I'. The point of rest in the middle is essentially of the nature of objectivity and is purely temporary in thought process. It is like the rest. under the shade of a tree, while one is on the way to a village. Ultimately, the cognitions such as 'blue', 'pleasure' etc. though constituting the intermediate state characterised by this-ness, are really identical with the self or 'I' because they ultimately rest upon it.[36] All consciousness, whether objective or subjective is ultimately nothing but self-consciousness, a form of 'I' consciousness'. The 'I' is the ultimate subject of all judgements. If it were otherwise, nothing would ever be known.[37] Self is the ultimate rest of everything (Ahaṁviśrānti). Resting within the self, entire objectivity shines as 'I' consciousness. The 'I' is the Infinite Mother of all finitude. The 'ah' in 'aham' represents all the letters of the Devanāgarı alphabetic system from A to H, and as such signifies all the basic ideas manifested by the Absolute consciousness. Am stands for bindu and signifies that the absolute, the Anuttara, though manifesting itself in the various forms of thought, does not lose its essential nature, but ever remains in itsown unbroken light of consciousness.[38] All the ideas, which are represented by the letters from A to H, arise from and rest in the absolute

35. यथा जलकणाः सर्वे विश्राम्यन्ति महाम्बुधौ,
तथा ज्ञानक्रियाः सर्वाः संवित् सिन्धौ महेश्वरे। — Mā. Vā. 38.
36. नीलमिदं वेद्मि इत्यपि हि अहं प्रकाशे इतीय तत्त्वम् ।—I.P.V.I., p.55.
37. तद् विश्रान्ति विना अर्थो ज्ञातेव न भवति। quoted in P.T. P. 55. Cf.
प्रकाशस्यात्मविश्रान्तिरहं भावो हि कीर्तितः । also quoted in P. T.
p. 55 by the name of Virūpākṣa
प्रत्यावमर्शात्मासो चितिः स्वरसवाहिनी परा वाग् या ।
आद्यन्तप्रत्याहृतवर्णगणा सत्यहन्ता सा ॥"
38. इत्थं नादानुवेधेन परामर्शस्वभावकः…
विसर्ग एव शक्तोऽयं शिवविन्दुतया पुनः
गर्भीकृतानन्त विश्वः श्रयतेऽनुत्तरात्मताम् ।" T.Ā.II, PP. 193-94.

in so far as they are the manifestation of its power of freedom.[39] Thus the supreme 'I' stands for the absolute unity of subject object and means of knowledge, i.e. for the Bhairava itself.[40] It might be described as both qualified and unqualified and yet it is neither qualified, nor unqualified and is always endowed with the power of free consciousness.

The Śakti again has many indeed an infinite number of aspects or modes, of which five are the most fundamental and primary ones.[41] The five aspects even are reduced to but three.[42] The śaiva's conception of Divine Power is different from that of Naiyāyikas, According to Naiyāyikas, it is a quality which can not exist without a substratum and therefore presupposes a possessor. The knower, therefore according to them, is different from the power of knowledge. But according to śaiva, the Divine Power is the very being of the possessor śiva. The distinction between them is considered as imaginary.[43] Similar is the case, with the difference between

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39. अनुत्तराद्या प्रसृतिरहन्ता शक्तिस्वरूपिणी
प्रत्याहृताशेषविश्वानुत्तरे सा निलीयते···आदिरन्त्येन सहेता।
—Pā., 2.2.72.

इति नित्या अकारहकारात्मनरूपेण···अनुत्तरविश्रामयति···
—T.Ā.II. p. 196.

40. एकमेव परं रूपं भैरवस्याहमात्मकम्,— T.Ā.II. p.198.

41. शक्त्यश्च असंख्येया: Tan, Sār. Āhn. IV.
मुख्याभिः पञ्चभि: शक्तिभिर्युक्त: । Ibid, Āhn. I.
परमेश्वर: पञ्चभि: शक्तिभिर्निर्भर: । Ibid, Āhn II.

42. इत्येवं मुख्याभिः पञ्चभि: शक्तिभिर्युक्तोऽपि इच्छाज्ञानक्रियाशक्ति युक्त:···
शिवरूप: । —Tan. Sār. II, 1.

43. शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्। —T.Ā., I. P. 109.
य: प्रकाश: स एवायं प्रतिभाति तथा तथा
नैव चान्यस्य कस्यापि स तु भात्येव केवलम्।
स एन परमोदार: सर्वस्यैवावभासक:
स्वतन्त्र: इति तस्येच्छाशक्ति स्वातन्त्र्यसंज्ञिता।
भासना च क्रियाशक्तिरिति शास्त्रेषु कथ्यते;
अन्त:स्थितं भानं ज्ञानशक्तिरहं स्मृता ।। Mā. Vā. 86.

one power and the other. It is assumed because of the variety of its effects. It is of the same kind as is imagined between the fire's power of burning.[44]

Cita Śakti[45]

The cita śakti is that aspect of Divine Freedom which symbolises the power of self-revelation of the Supreme-Lord. In exercise of this aspect of śakti, He shines as it were all by Himself and has the self-experience as Aham (Pure-I).

Ānanda Śakti[46]

The ānanda śakti is that aspect where by the Supreme Lord, who is full of Himself (Pūrṇa) and therefore ever resting in his svarūpa (svātma-viśrānta), feels satisfied and ever at rest.

Icchā Śakti[47]

This one's own power of desire, brought into play by one's own freedom, is of the nature of non-contemplation of the

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44. यथा वह्नः दाहपाकादिफलभेदाद् दाहिकापाचिका च शक्तिभेदेन कल्पितापि, वस्तुतः शक्तिमदेकस्वभावत्वान्न परस्परस्य स्वरूपं भेत्तुमलम्
—T.Ā.I. p. 110

45. प्रकाशरूपता चित्शक्तिः —Tan. Sar, Āhn. I T.
प्रकाशश्च अनन्योन्मुखविमर्शः अहमिति —Pra. vi, III, i, 4.

46. स्वातन्त्र्यमानन्दशक्तिः— Tan. Sār. Āhn. I.
आनन्दः स्वातन्त्र्यम् स्वात्मविश्रान्तिस्वभावबलादप्राधान्यात् ।
स्वतन्त्रश्च पुनः, यो हि यथा बुभूषुः न प्रतिहन्यते सः । Pra, vi, iii, i.4.

47. तच्चमत्कार इच्छाशक्तिः —Tan. Sār. Āhn. I.
तथा बुभूषा लक्षणा— Pra. vi, vi p. 258.
इच्छाया हि ज्ञानक्रिययोः साम्यरूपाभ्युपगमात्मकत्वात्—
Tan. Sār. Āhn 2

reality.[48] This is the most important aspect of Divine Freedom from the creation point of view. This is the aspect by which the Supreme Lord feels Himself supremely able, possessed of absolute will (Icchā) and of forming Divine Resolve (Saṁkalpa). This Saṁkalpa is nothing, but unmeṣa and nimeṣa.[49]

Jñāna Śakti[50]

Is that aspect which brings and holds all the objective self-manifestations of the supreme Lord in conscious-relationship with Himself.[51]

Kriyā Śakti[52]

Is that aspect whereby the supreme Lord translates all His resolutions (Saṁkalpa) into actuality. It is responsible for His assuming any and every form during creative activity. Jñāna and Kriyā śakti are one. In the verse 'Tadasyākṛtrimo dharmo, jñātva kartṛtva lakṣaṇaḥ.

Yat astadepsitaṁsarvaṁ jānāti ca karoti ca, Kārikākāra used 'ca' particle, which denotes simultaneity.[53] One undifferentiated power of thinking (Jñāna śakti), reduces itself into the form of

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48. निज्ञाशुद्धयासमर्थस्य कर्तव्येष्वभिलाषिण:— Sp. Kā, 19.
निजास्वात्मीया स्वातन्त्र्योल्लासिता येयं स्वरूपविमर्शस्वभावा इच्छा शक्ति: —Sp. Ni, 9

49. उन्मेषनिमेषशब्दाभ्यां तदुपचरितवृत्तिभ्याम् इच्छामात्रमेक शङ्कर-सम्बन्धी प्रतिपाद्य···Sp. Vi. I.

50. आमर्षात्मिकता ज्ञानशक्ति: —Tan Sār. Āhn, (i)—आमर्षः ईषत्तया वेद्योन्मुखता ।

51. तदास्यकृत्रिमो धर्मो ज्ञानकर्तृत्व लक्षण:
यतस्तदेप्सितं सर्वं जानाति च करोति च ॥ Sp. kā. 10.

52. सर्वाकारयोगित्वं क्रियाशक्ति:—Tan. Sār. Āhn.

53. चकारावत्र यौगपद्यमाहतुः न तु यथैके चकाराभ्यां ज्ञानक्रिययो-रैकात्म्यं सूचयति इति—Sp. Nir.
विमर्श शक्तिरिच्छात्वंप्रतिपाद्यज्ञानक्रियारूपतया [illegible]

the icchā śakti (volitional power) and later on into those of cognition and action (kriyā śakti). As such it manifests itself as twofold according to the division of seed and Matrik-bīja and mūla suggestive of śiva and śakti respectively. It also appears an ninefold and as fiftyfold according to the divisions of classes and kalās respectively, as has been said in Malinī-vijayottara.[54] The kriyā śakti coperative energy) fully develops all that is manifested by the cognitive power (Jñāna śakti).[55]

To bring about the internal separate manifestations and to maintain them in the state of the internal separateness is the work of kartṛtva śakti, omnipotence and bring about the external manifestation is the work of jñātṛtva śakti.

The jñātṛtva śakti has three aspects :

1. Jñāna-śakti
2. Smṛti-śakti
3. Apohana śakti.[56]

The word kratṛtva śakti is used in more than one sense. It is used in the sense of the creative power or power of manifestation in general, as such it means the samething as svātantrya śakti. If we take, kartṛtva śakti in this wider sense the omniscience or jñātṛtva śakti will be simply an aspect of it.[57] It is also used to denote that aspect of the svātantrya śakti, which is responsible for the innumerable varieties of the internal limited manifestation. These varieties as the jñātṛtva śakti reveals them, are manifested in two ways, viz. (i) by a simultaneous manifestation of many forms, each of which is

54. For this see the chapter entitled, "The Nature of Divine Power".

55. सोमसूर्ययोर्ज्ञानक्रियाशक्त्योरुदयं कृत्वाज्ञानशक्त्या भास्यमानं हि तत्र क्रियाशक्त्योन्मीलयते—Sp. Nir.

56. Pandey, K.C., Abhinavagupta: An Historical and Philosophical study, p. 345.

57. सा चायं स्वतन्त्रः—तदेवास्य पारमेश्वर्यं मुख्यमानन्दमयं रूपमिति पूर्वमुपात्तंकर्तृरिति। तदेव स्वातन्त्र्यं विभज्य वक्तुं ज्ञातृरिति पश्चान्निर्दिष्टम्।
—I.P.V.I. 31-32.

substantially different and apparently separate from the rest and (ii) by successive manifestation of a large number of forms which so resemble one another that they are recognised to be the various forms of the same thing. The former is called Deśakramābhāsa due to Mūrtivaicitrya, and the latter, kāla kramābhāsa, caused by kriyāvaicitrya.

This kartṛtva śakti in its limited sense means that aspect of the svātantrya śakti, which is responsible for the innumerable varieties of the internal limited manifestation. It has two aspects, the kriyā śakti and the kalāśakti.[58]

Being endowed with Divine Freedom, the supreme Lord has been said to be Pañca-kṛtya-kārī. Five functions are-Nigraha, Sṛṣṭi, Sthiti, Saṁhāra and anugraha.[59] As these functions go on in cyclic order, it is notpossible to specify the starting point of the functions (Krtyas). The Nigraha consists in the imposition of limitation on Himself (Ātma-Saṁkoca) by the Supreme Lord as a result of which His absolute nature as the Supreme Experiencing Principle goes into background as it were. This also results in the unfoldment of differentattvas or levels of creation, constituting the entire cosmos. On the waking of Śiva, the world finds its rise and at His sleep the world finds its dissolution.[60] The others functions of God, such as protection, destruction, favour are included in absorption and emanation, as being particular forms of the same. Hence, the reference to absorption and emanati on hints also

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58. Pandy, K.C., Abhinavagupta : An Historical & Philosophical Study, p. 349.
59. संवित्ति देवतात्मभिरूपैः प्रथमाना भगवतः पञ्चविधकृत्यकारितां निर्वहति—
    अशेषससंर्गहारादि परम्परा दर्पणनगरवत् स्वभितो एवं Ibid,
    —Sp. Nir. III, 13.
60. यस्योन्मेषनिमेषाभ्यां जगत्प्रलयोदयौ—Sp.kā, I.
    —उन्मेष नाम शक्तिप्रसरः, निमेषो नाम तत्सङ्कोचः—S.T.T. S. I.

at the five fold function of Parameśvara.[61] The Anugraha is an unique function that lies on different plane. It consists in the Supreme Lord's dispensing Grace to the self-limited spiritual monad, whereby He actually puts an end to His self limited form as it were. It is the most important function, through which the Supreme Lord restores the cidāṇus, to the original Divine status, that is Śivatva. In the very first verse of spanda kārikā, according to Bhaṭṭa Kallaṭa, author has given an indication towards the 'anugraha' of śiva.[62] Siddhāntin gives a different interpretation of Śiva's acts. The dances of śiva are the signs of His acts.

Hence, Parama Śiva is of the nature of Bliss itself and all complete in Himself.

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61. स्थितिविलयानुग्रहाणां विशिष्टप्रलयोदयरूपत्वान्नाधिक्यमिति प्रलयोदयाभ्यामेव पञ्चविधं पारमेश्वर्यं कृत्यं संगृहीतम् ।

—Sp. Nir. Also Sp. Saṁ. I, i.

—रूपादिपञ्चकमस्य जगतः सर्गसंहारौ करोति—Sp. Nir.

—'अनुग्रहात्मा स्रष्टा च संहर्ता चानियन्त्रितः ।

—quoted in P.T., p. 13 by the name of Trikahṛdayam.

62. Spanda-kārikā with the Vṛtti of Bhaṭṭa-Kallaṭa—p. 1.

2

THE NATURE OF DIVINE FREEDOM

The word Spanda literally means Shaking, but shaking in this context should not be understood in the physical sense. It is actually used to denote the ever acting nature of Divine-Śakti, which always function as identified with the Supreme Lord and brings out its Divine glory.[1] It is also called Divine Freedom, where by the Supreme Lord is the Supreme Agent as well as the entire objective world, the two being identical in essence.[2] Kṣemarāja observes that Divine Freedom is given the name spanda on account of its being responsible for manifestation of endless cycles of creation and destruction in the background of Supreme Lord like mirror reflecting the entire city.[3]

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1. श्री भगवतः स्वातन्त्र्यशक्तिभक्त्याऽप्यशेषसर्गसंहारादिपरम्परां दर्पणनगरवत् स्वभित्तावेव भावियुक्त्यानधिकामप्याधिकामिव दर्शयन्ती किञ्चित्चलनात्मकधात्वर्थानुगमात् स्पन्द इत्यभिहिता···पारमार्थिकं स्पन्दशक्तिरूपमेव तत्त्वमस्तीति ।—Sp. Ni., p.3.

2. स्पन्दतत्त्वे कार्यत्वं कर्त्तव्यमिति च शब्दितम् शब्दव्यवहारमात्रण भेदितमवस्थायुगलमस्ति, वस्तुतो हि तदेकमेव स्वतन्त्रप्रकाशघनशङ्कररूपं तत्त्वं कर्त्तृसत्त्वाव्यतिरिक्तया प्रकाशात्मना क्रियया व्याप्तं तदभेदेन प्रकाशमानं तत्त्वभुवनशरीरतदाभावादिरूपत्वं स्वीकुर्वत्कार्यमित्युच्यते ।

—Sp. Ni., I, 14 p-31

3. दर्पणनगरवत् स्वभित्तावेव—Sp. Ni., p.3.
अनुत्तरस्फुरता जयति जगति सा शाङ्करीस्पन्दशक्तिः—Sp. Ni., I. p. 3

Spanda is also designated as Sphurattā (Lit. flutter).[4] It alone is responsible for the transcendent Śiva making Himself appear as the world without loosing His Absolute Nature.[5] Spanda is also called Bala (Lit. Strength) inhearing in the Supreme Lord as His inalienable nature,[6] because in the absence of it nothing exists.[7] Whatever in this world exists either is consciousness or as matter, is of the nature of spanda, which is the substratum of all self manifesting of the Supreme-Lord.[8]

Some people like the Advaita vedāntins hold that the Highest Principle is motionless (Aspanda), but this view is erroneous, because in that case, the whole universe would have to be regarded as Lordless in as much as the Supreme Being will be perfectly inactive. An inactive and insentient Supreme Being would not be in a position to brings out the universe, consisting of both sentient as well as insentient elements Hence the Supreme Being must be of the nature of Spanda.[9] As forming the ultimate goal of the teaching of all the upaniṣadas,

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4. अथ च यस्मिन्नस्मिन् सोपदेशसावधान महानुभावपरिशील्ये स्फुरात्तसारे स्पन्दतत्त्वे स्फुरःते—Sp. Ni., I-5, P. 18

5. वस्तुतः तु न किञ्चिदुदेति व्ययते वा, केवलं स्पन्दशक्तिरेव भगवत्यक्रमापि तथा तथा-भासरूपतया स्फुरन्त्युदेतीव व्ययतीव चेति—Sp. Ni, I. p.s

6. स्पन्दतत्त्वात्मकं स्वभावमात्मीयमधिष्ठातृभावेन व्युत्थानदेशायामपि व्याप्नुवन्तमवलोकयंश्चिन्वानः—Ibid I-II, p. 25.

7. दृगदेवी मन्त्रवीर्यं सततसमुदिता, शब्दराश्यात्मपूर्णाहन्तानन्तस्फुरत्ता जयति जगति सा शाङ्करी स्पन्दशक्तिः। Ibid, I i.p.I

8. सर्वस्य स्वसंविदतातस्य शङ्करात्मनः स्वस्वभावस्याकृत्तिमा सहाज स्पन्दतत्त्वरूपा स्वतन्त्रता सर्वत्र जड़ाजड़विषये स्फुरन्ती स्थितेतिशेषः

—Ibid. I, 7, p. 19

9. भगवान् 'सदास्पन्दतत्त्व सतत्त्वो न त्वस्पन्दः, यदाहु केचित्—'अस्पन्दं परं तत्त्वमिति, एवं हि शान्तस्वरूपत्त्वादनीश्वरमेव इतद् भवेत्···

—Sp. Ni., p. 1. 3.

She is simultaneously identical with emanation and absorption.[10] The same principle constitutes the stage of obsorption, when appearing as the destroyer of the previously created aggregate of categories from śiva to the gross earth. With reference to those that are about to come into being, it assumes a creative function and appears as the state of emanation. The stage of the disappearance of the external world leads to the wakening of the inward consciousness and what we consider as the stage of ignoring the idea of inward consciousness is that of the awakening of the universe. The goddess is always enjoying, she appears always as full, she is a wave of the ocean of consciousness, she constitutes the volitional aspect of the Lord.[11]

The Great God presents Himself by His power of freedom, at the stage of the Seven preceivers from Śiva to sakala as also at the stage of their respective ranges of perception.[12] When He feels a playful desire to mystify His own internal nature, He appears in the order of descent. And the preceding perceivers fall into the background and the succeeding comeout into the forefront, although the former serve as substrata for the latter.

Spanda sleeps and is wakeful simultaneously. She can be felt to exist by introspection because she is appearing simultaneously as bringing into the foreground the perception of external and internal sense objects such as blue and pleasure

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10. सा चैषा स्पन्दशक्तिर्गर्भीकृतानन्तसर्गसंहारैकघनाहन्ता चमत्कारानन्दरूपा निःश्शेषशुद्धाशुद्धरूपामातृमेयसङ्कोचविकासाभासन सतत्त्वा सर्वोपनिषदुपास्या युगपदेवोन्मेषनिमेषमयी—Sp. Ni., I, i, p.4·

11. लेलिहाना सदादेवी सदापूर्णा च भासते
ऊर्मिरेषा विबोधाब्धेः इच्छात्मिका प्रभोः ।
—Quoted in Sp. Ni., by the Name of Āgama p. 4,

12. शिवमन्त्रमहेश्वरमन्त्रेश्वर विज्ञानाकलप्रलयाकलसकलान्तां प्रमातृभूमिकाम् ।
—Sp. Ni., I, i, p. 4·

etc. and as momentarily being oblivious of the true nature identical with the perceiver and as putting a step to the previous perceptions yellow etc.[13] Hence, the men of great wisdom should, for putting an end to this mondane existence, perfectly concentrate their mind upon Her. To express the identity of emanation and absorption, the phrase 'yasyonmeṣa nimeṣābhyām" was explaned by Bhaṭṭa Śrī kallaṭa in his gloss as "an Absolute Desire".[14] Unmeṣa is as the dropping of the old ideas giving rise to the new, because the conception of a new idea is not practicable without the old being given up[15] The unmeṣa should be known or recognised in one's ownself as identical with an extraordinary bliss by approaching the self through the concentration of the inartificial exertiveness in its subjective aspect only, because the objectivity in this case, vanished.

In practice, the one Śakti, though of double nature, is some times known with reference to waking and sometimes with reference to sleeping. The waking of the universe, consisting of the categories from śiva to earth, is due to Śaṁkara's śakti appearing in the from of objectivity, to the entire exclusion of the subjective self. The waking referred to means the creation which is based on individuality, which presupposes the forgetfulness of the ultimate identity and which is multiform in nature.

There is only one Supreme Universal śakti, who though

13. नीलसुखाद्याभास—Ibid., I. 2, p. 10.

14. सङ्कल्पमात्रेष—Bhaṭṭa Kallaṭas Vṛtti, I. p.2.

15. एकचिन्ता प्रसक्तस्य यतः स्यादपरोदयः,
उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्ष्येत्—Sp. kā. 319.
—उन्मेषो नाम शक्तिप्रसरः निमेषो नाम तत्सङ्कोचः
—पृथिवी परमशिवयोप्रत्याहारे प्रकाशपरमार्थः योऽन्योऽन्ये: विशेषः स एव हृदयस्य विमर्शोन्मेषः— Sva. T.
—एतावदस्य देवस्य यद् रूपं स्वात्ममात्रतः। स उन्मेषः इति प्रोक्तः पञ्चशक्तिस्ततो विभुः, ॥ Mā.Vā. 92.

free from graditional limitation, manifest Herself in different forms.[16] She is metaphorically said to wake or to sleep.

According to the Sacred Mahārtha view, the various phenomenon of creation and destruction etc. of the universe are brought about by their respective presiding deities, but it is not right and this has been discussed by Vasugupta in the term Śakticakravibhava prabhavaṁ.[17] For the development of this world many waves of Spanda form the different forms such as Mātṛkā, yogīśī, khecarī, Gocarī etc.[18] Powers, presiding over the letters (A to kṣa) are the basis of empirical cognition. The Lord brings into manifestation the whole of thing hood which already exists in His self. Without that the desire of creation is not possible.[19] And that desire takes the

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16. इह परमेश्वरस्य महाप्रकाशात्मनो विमलस्यापि एकैव परामर्शशक्तिः तस्मात्संवित्त्वमेवैतत् स्वातन्त्र्यं यत् तदप्यलम्। विविच्यमानं बह्वीषु पर्यवस्यति शक्तिषु—Sp. Ni., 3.9
—योऽसौ परापरः शान्तः शिवः सर्वगतो महान्
अप्रमेयोह्यनन्तश्चाव्यापि सर्वेश्वरः। M.P. 19.
—चिदानन्दस्वरूपात्तु पराशक्तिस्तदूर्ध्वतः—Mā vā

17. शक्ति चक्र मन्त्रगणो मुद्रासमूहश्च—Sp. Saṁdoha, I. ii
यतः करणवर्गोऽयं विमूढोऽमूढवत्स्वयय्।
सहान्तरेण चक्रेण प्रवृत्तिस्थितिसंहृतिः—Sp. kā. I.6

18. तत्र तावत्समापन्ना मातृभावं विभिद्यते
द्विधां च नवधा चैव पञ्चाशदेवा च मालिनी
वर्गाष्टकमिह ज्ञेयमघोराद्यनुक्रमात्—Mā. vā. 3-29
तदेवशक्तिभेदेन माहेश्वर्यादि चाष्टकम्
माहेशी ब्राह्मणी चैव कौमारी वैष्णवी तथा
ऐन्द्री याम्या च चामुण्डा योगीशी चेति ता मताः Mā. vā. 3,30.

19. स्वामिनश्चात्मसंस्थस्य भावजातस्य भासनम्
अस्त्येव न विना तस्मादिच्छामर्शः प्रवंतते—Bhā. Vol. III, 5. 10
या सा शक्तिर्जगद् हेतुः—Mā. vā, 3-6

form of jñāna and kriyā śakti respectively. From jñāna and kriyā, whole world has been manifested. Hence the whole of śaktis represents the world.[20] Vāmeśvarī etc. symbolize the manifestation of the wheel of śaktis. Spanda is also called vāmeśvarī, because it vomits in and out this whole universe and because it runs counter to the march of the world.[21] The world within is represented by the world outside.[22] This wheel has four powers khecarī, Gocarī, bhūcarī, dikacarī.[23]

The Khecarīs, which, as moving in the ether of knowledge, are a means to the manifestation of the temporal-freedom non-duality, omnipotence, omniscience, perfection and pervasiveness in the case of fully enlightened, serve, while moving in the state of śūnya-pramātā and while in the form of cloaks, as a means to the limitation due to the association of temporality, limited activity and limited knowledge in the case of unenlightened.[24]

Gocarīs, which move in the stages of determinative faculty, egoism and mind, whose sphere is constituted by the ideation as denoted by the word 'gau' speech. produce determination, conceit and imagination identical, in the case of the fully

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20. शक्तयोऽस्य जगत्कृत्स्नं शक्तिमानस्तु महेश्वरम् ।
—Quoted in Spanda Saṁdoh, Nir.

21. वमनात् संसार वामाचारात् च—Sp. Nir. I. 20. p. 38.

22. यदन्तस्तद् र्बहि—Quoted in Sp. Nir.

23. यदुत्थापितानि तु खेचरी, गोचरी, दिक्चरी, भूचरी, रूपाणि चत्वारि देवताक्रमाणि—Sp. Nir. I.20, p-38.

24. खे वोधगगने चरन्तीति खेचर्यः प्रमातृभूमिस्थिताः पराशक्तिपात पवित्रतानां चिदानन्दप्ररोद्वमनसारा अकालकलितत्वादभेदसर्वकर्तृत्व, सर्वज्ञत्व-पूर्णत्वव्यापकत्वस्वरूपोन्मीलनपरमार्थाः। माया मोहितानां तु अनानन्दप्रदाः शून्यप्रमातृभूमिचारिणः कालकलाशुद्ध विद्यारागनियतिमयतया बन्धच्चित्र्यः
—Sp. Saṁdoha

lightened with his own self and in the case of common men, with individualities.[25]

Dikcarīs, moving in the ten quarters or in the ten stages of external senses, lead to the manifestation of non-duality in the case of the fully enlig htened and to the duality in the case of others.[26]

Bhūcarīs, which move in and are identical, being materialised, with the state of the knowable of the form of the pentad denoted by the term 'bhū' show themselves to the fully enlightened in the form of consciouslight. To others, they appear as manifesting limitedness every where.[27]

Thus, these four circles, of the form of the limited experiencer, inner sense, the outer, senses and the knowable and identical with the particular spanda emanations beginning with qualities, throw the people of a unwakened intellect, throw the worldly people and the yogīs, who feel satisfied only with the manifestation of the light and the sound etc. into this world which is an evolution of particular elements.

Principle of Spanda has alone the real existence. Internal perceptible as pleasure and pain etc. and external pleasure as blue and yellow etc. and the preceiver such as Puryaṣṭaka, body, senses etc. have evidently no real existence, because

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25. गौर्वाक्-तदुपलक्षितासौ संजल्पनीषुबुद्धयहंकारमनोभूमिषु चरन्तीति गोचर्यः शक्तिपात्वतां शुद्धाध्यावसायाभिमानसङ्कल्पप्ररोहिण्यः परेषां तु विपर्यासिन्यः । Sp. Saṁdoha.

26. दिक्षु च दशसु बाह्येन्द्रियभूमिषु चरन्तीति दिक्चर्यः । अनुगृहीतानामद्वयप्रथनसाराः परेषां तु द्वयप्रतीतिपातिन्यः । Ibid.

27. भूःरूपादिपञ्चकात्मकं गेयपदं तत्रचरन्ति तदा भोगमय्याश्यानीभावेन तन्मयतामापन्नाभूचर्यः प्रबुद्धानां चित्तप्रकाशशरीरतया स्फुरन्त्यः, इतरेषां सर्वतो व्यवच्छेदकतां दर्शयन्त्यः – अपरपरापरप्रथाहेतुत्वात् अघोरघोतरना-मनिरुक्तानि चत्वारी खेचरी गोचरी दिक्चरी भूचरी चक्राणि···विषयेष्वेक सम्मीलनानन्दबोधः पातयन्त्यनून Sp. Sam I

like the stage of dreamless sleep these are not sensed. Even, when they are sensed, they represent consciousness alone.[28]

The real principle is that where even the state of vaccum i.e. the form of empty space, does not exist. The insentiency must either manifest or not manifest. If it does not manifest, then how can it be said that it exists ? if that becomes manifest then it is nothing else than manifestation. Disappearance of manifestation is never possible because in its absence, the absence of manifestation cannot be said to exist. The real principle is that where there does not exist the state of unconsciousness of the form of Brahman, which is identical in principle with the pure light devoid of thinking of the nature of Aiśvarya, Lordship and which is the favourite belief of the vedāntists, who say; vijñānam Brahma, i.e. Brahma is knowledge, for even that Brahma is insentient without the power of spanda of the nature of freedom.[29] The ultimate Reality exists in the form of Spanda.

Further, that Principle should be examined with faith and effort,[30] which is of the form of the destruction of all variations, which is identical with the full and free onward course of the innate glory and with the spirit of service to the perfect internal nature and which is known as an exertion of the form of Bhairava. Because, this natural and innate freedom, known to all, through self-experience, of that one's own nature, identical with Śiva and of the form of Spanda principle, is manifest every where with reference to both the sentient and the insentient. This principle refers to the class of senses, i.e. thirteen senses. This class of senses, though exceedingly consciousness,

28. अहं सुखी च दुखी च, रक्तश्चेत्यादि संविदः ।
सुखाद्यवस्थानुस्यूते, वर्तन्तेऽन्यत्रताः स्फुटम् ॥—Sp. Kā I.4

29. स्वभावमवभासस्य विमर्शं विदुरन्यथा ।
प्रकाशोऽर्थोपरक्तोऽपि स्फटिकादिजडोपमः ॥ Bhā, Vol 3 p. 327.
नपुंसकमिदं नाथपरं ब्रह्म फलेत् कियत् ।
त्वत्पौरुषी नियोक्तत्व चेन्नास्यात्वात् भक्ति सुन्दरी ॥
Quoted in Sp. Ni. by the name of Baṭṭanāyaka stotra.

30 उद्यमो भैरवः—शिवसूत्र, 1.5

though appearing as if insentient under delusion and though assuming unconsciousness in a greater degree than a limited self, undergoes the states 'of flowing on, staying and destruction like the non-unconscious or the sentient, i.e. goes towards the sense-objects, feels attached to that and with drows therefrom like the sentient along with the inner circle.[31] The inner circle refers to the sense divinities and not the internal senses, because the latter are included in the word 'class'. It does not refer to the puryaṣṭaka,[32] because the triad of the internal senses is associated, being akin, with the class. Nor does it apply to sense objects, because being mere impressions, they donot appear directly as authors of such functions as moving on etc., to the pupil, who is to be instructed and who docs not know yoga. And the yogī, who has realised the sense objects, needs no instruction, because he himself has acquired the habit of attentively studying the Supreme Principle.

This one's own nature, makes the sense divinities and the class of senses, perform such states as moving on, staying and destruction. Through its grace the class of senses, though insentient, appears to perform those functions, just as these holy senses and divinities bring about the creation etc. of particular phenomena. Though, according to the mystic view, there exists no insentient class of senses but the sense divinities possessed of the body of knowledge, yet this has been referred to as if existing.[33] Thus while observing the circle of the rays

31. यतः करणवर्गोऽयं विमूढोऽमूढवत् स्वयम् ।
सहान्तरेण चक्रेण प्रवृत्तिस्थितिसंहृतिः—
लभते तत्प्रयत्नेन···
परीक्ष्यं तत्त्वमादरात्—Sp. Kā. I. 7-8.

32. सूक्ष्म पुर्यंष्टक तन्मात्रा
स्थूल पुर्यंष्टक-तन्मात्रोदयः
तन्मात्रोदयरूपेण मनोऽहम् बुद्धिवर्तिना
पुर्यंष्टकेण संरूद्धस्तदोत्थं प्रत्ययोद्भवम् । —Sp. Kā. 3. 116-17

33. यद्यपि रहस्यदृष्टौ न कश्चित् जडः करणवर्गोऽस्ति अपितु विज्ञानदेहः करणेश्वर्यंव एव विजृम्भन्ते तथापीह उप्रसिद्धप्रतीत्यानुसारेणोपदेश्यः क्रमेण रहस्यार्थोपदेशेऽनुप्रवेश्य इत्यमुक्तम् —Sp. Ni. I. 6, p. 20

of his own glory presiding respectively over the functions such as moving on etc., of senses identical, the yogı may examine his own nature, as one in form with Holly Śaṁkara and rectioning these both on to their objects. As forming the highest restriction aim, this principle is worthy of being examined.

Thus spanda is ever vibrating. It is expressed inself appropriation of a particular object and determination to do a particular action. It is divine power, in the form of serpent power, which is asleep and lies coiled in the individual being at the basic centre.[34] It can be awakened by breath control and concerntation on the Divine Essence and made to rise and pierce six centres (*cakra*) in Suṣumṇā, in order to unite it with Śiva. Then an ignorant soul is freed of *Ajñāna* and acquires the knowledge of its Śivatva, which then is no more vailed. When inhaled air (*Prāṇa*) and exhaled air (*Apāna*) are calmed, and when the mind is concentrated on the cidākāśa, a soul's real nature as universal consciousness, Ātman or Śiva is manifested. An earnest, aspiring and preserving soul constantly making efforts to know spanda tattva, knows its essential nature in no time, Spanda is not vibration of physical energy, or vibration of vital force, or vibration of mental energy, but vibration of Divine Power. When the agitation ceases, then the highest state will come into being.[35] This

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34. यामवस्थां समालम्ब्य यदयं मम वक्ष्यति
तदवश्यं करिष्येऽहमिति संकल्प्य तिष्ठति ।
तामाश्रित्योर्ध्वमार्गेण सोमसूर्यावुभावपि
सौषुम्नेऽध्वन्यस्तमितो हित्वा ब्रह्माण्डगोचरम् ।

—Sp. Kā., I. 23-24.

35. निजाशुद्धयसमर्थस्य कर्त्तव्येष्वभिलाषिणः
यदा क्षोभः प्रलीयेत तदा स्यात् परमं पदः ।

—Sp. Kā I. 9.

one's own power of desire, brought into play by own's freedom, is of the nature of non-contemplation of the Reality. It is an impurity technically known as the Āṇava defilement, It appears in the from of imperfection, owing the limitation of desire. The power of cognition does gradually owing to the delusion of non-identity, give up omniscience and adopt limitation in knowledge and forms itself into the innersense and the cognitive senses, till, at last it gets limited in full and passes into an impurity technically known as the Māyīya mala, which consists in the individual manifestation of the objectivity. The active aspect, in turn, gives up the perfect authorship due to non-identity and assumes limited authorship and undergoes limitation, by and by in the form of action-senses, till, at last, it gets, limited completely. It also is an impurity known by the name of *Kārma Mala*, consisting of virtuous and vicious acts. With reference to the man incapacitated or deprived of omniscience and perfect authorship, by that impurity and consequently always distracted by desires, an account of the non-obtainment of the desired objects, connected with the acts, i. e. the performances both religious and worldly and hence not finding rest even for a moment in his own real nature, when by the firm grasp of the arguments and by self-experience, the agitation, consisting in the vain conception of the perceptivity salve to desires, dissolves, through the vanishing of the attribution of the self to non-self and the reverse ; then the Highest state of the spanda principle will take place, i. e. will come within Its recognition.

In the end it will be useful to discuss the manifistation of the universe according to śaiva siddhāntin. In the views of śaiva siddhāntin following is the manifestation of the Universe.

1. *Śuddha Māyā* (Jñānaśakti only)

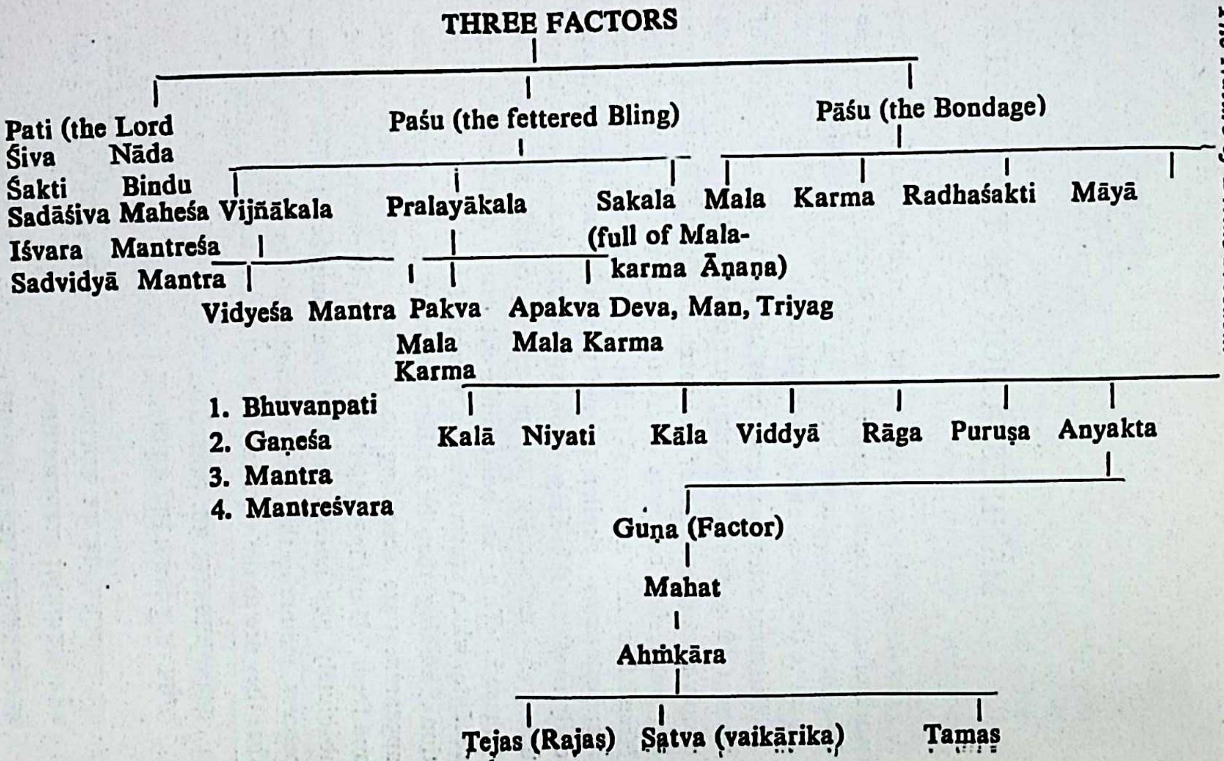
A. Nāda	Kriyāśakti only
B. Bindu	Jñāna and Kriyā equal
C. Sadākhya	More of Kriyā
D. Māheśvarı	More of Jñāna

2. ***Aśuddha Māyā*** **(Pañca Kañcuka)**
- Kāla
- Niyati
- Kalā
  - Vidyā
  - Rāga

3. ***Prakṛti Māyā***

Kalā

Prakṛti and Guṇas
- citta
- Buddhi
  - Ahṁkāra
    - Taijas (sāttvika)
      - Jñāna Indriyas
        - Manas
        - Eye
        - Ear
        - Nose
        - Tongue
        - Skin
    - Vaikāri (Rājasa)
      - Karma Indriya
        - Mouth
        - Hands
        - fat
        - aṇus
        - genital organs
    - Bhūtādi (Tamas)
      - Tanmātras & Elements
        - Sand — ākāśa
        - Touch — Air
        - Colour — Fire
        - Jaste — Water
        - Smell — Earth


THREE FACTORS
Pati (the Lord
Śiva Nāda
Śakti Bindu
Sadāśiva Maheśa
Iśvara Mantreśa
Sadvidyā Mantra
Paśu (the fettered Bling)
Vijñākala
Pralayākala
Sakala
(full of Mala-
karma Āṇaṇa)
Vidyeśa Mantra
Pakva
Mala
Karma
Apakva
Mala Karma
Deva, Man, Triyag
1. Bhuvanpati
2. Gaṇeśa
3. Mantra
4. Mantreśvara
Pāśu (the Bondage)
Mala
Karma
Radhaśakti
Māyā
Kalā
Niyati
Kāla
Viddyā
Rāga
Puruṣa
Anyakta
Guṇa (Factor)
Mahat
Ahṁkāra
Ṭejas (Rajaṣ)
Ṣạtva (vaikāṛika)
Tamaṣ

4

MANIFESTATION OF THE WORLD

The development of the world is rightly understood the work of citi, Superme consciousness Forece. The citi in the immanent aspect allows, itself to divide and amnifest and purest to the lowest and grosest principle.

The manifested universe consists from the siva point of view of 36 tattvas and the universe constituted of these tattvas is only a manifestation of an aspect of Divine Power of se'ti of Parama siva or more correctly perhaps of Parama siva Himself in His aspect as sakti. The process of universal manifestation is similar to the psychological process in our daily lives of thin-king and experiencing out, that is to say unmesa,[1] technically the process is called abhasana or Abhasa.[2] This is quite different from that of Advaita vedānta, which subscribes to vivartavāda (unreal modification), holding that the Brahman appears as the world. The appearances are according to Advaita vedānta mere name and form 'Nāmarūpātmaka' and as such absolutely not real or absolutely not unreal (sadasadbhyāmanirvācya) The ābhāsa process maintains that the appearances are real in the sense that they are to the aspects of the ultimate Real, i.e. Parama

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1. एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः
उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ।
—Sp. Ka 3.9.

2. तत्र आभासरूपा एव जड चेतनपदार्थाः। —Pra. Viın. III. 1. (i)
वर्तमानावभासानां भावानामवभासनम्
अन्तःस्थितवतामेव घटते बहिरात्मना । —Pra. I. 32.
उन्मीलनमवस्थितस्यैव प्रकटीकरणम् । —Pra. III., p. 6
यद् यदाभाति तत् तत् सृज्यते । Ibid, p. 25.
आभासपरमार्थवादः आभासवादो वा । Sp. Saṁdoha, I, (ii)

Śiva[3] But the two process of ābhāsa and vivarta may be said to be similar in one respect namely of the products, i. e. tattvas. The tattvas are brought into manifestation from the Highest source (i. e. Supreme Reality), which, while giving birth to them, remains as unaffected and undivided as it ever was.[4] The aspect of the operation of the process, even when it seems to be divided, may be illustrated with the works of Kālidāsa.[5]

The manifested universe is identical with Absolute. It does not lose its identity with the universal Consciousness.[6]

The manifestation of different categories (tattvas) begins with Śiva and ends with earth.[7]

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3. सर्वो ममायं विभवः इत्येवं परिजानतः ।
विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता । Quoted in Pra. Hṛd.

4. Cf. (Viedāntic view)—पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।
—Śānti Pātha

यत्र स्थितमिदं सर्वं कार्यं यस्मात् च निर्गतम्
तस्यानावृतरूपत्वान्न निरोधोऽस्ति कुत्रचित् ।
—Sp. Kā. 2

अहं सुखी च दुखी च रक्तश्चेत्यादि संविदः
सुखाद्यवस्थानुस्यूते वर्तन्तेऽन्यत्र ताः स्फुटम् ।

5. रथाङ्गनाम्नोरिव भावबन्धनं, बभूव यत् प्रेम्णापरस्पराश्रयम् ।
विभक्तमप्येकसूतेन तत् तयोः परस्परस्योपरि प्रयचियतः ।
– Rrgh V i. 2

6. Bhā. Vol. III, p. 188

7. श्री मत्सदाशिवोदार प्रारम्भं वसुधान्तकम् ।
यदन्तभाति तत्त्वानां चक्रं तं स्तुमः शिवम् ॥
Bhā. Vol. II, p. 211

Being a constituent of universe, a tattva has two aspects-the macrocosm and microcosm. In its former aspect, it pervades universe and in its later aspect it signifies a constituent element of body-apparatus.[8]

The process of manifestation of Tattvas may be described as agradual objectification of the Subject. These Tattvas are separate neither from Śiva nor from each-other. For, in each Tattva, all other tattvas are present. Just as the higher tattvas include and involve all the lower tattvas, the lower tattvas also include within them all the higher tattvas. The separate manifestation of a particular tattva only means its individual shining on the background of the unity of consciousness.[9] In the absence of this background, nothing would shine.[10] The fact is that Parama śiva stands behind and above all these tattvas as their one and Supreme synthesis.

Śiva-tattva is the first stage towards universal manifestation, the first step in the involutionary movement of the Supreme Lord. It is purely subjective and has no objective or predicative reference.

The experience[11] in this state, if the use of such a word be permissible is Pure (Aham). This experience may be compared to that of Nirvikalpa Samādhi. There is however one fundamental difference between Nirvikalpa Samādhi as conceived by the vedāntians and the Trika system. According to the

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8. Sen Sharma, D.B. 'The Conception of Tattva,': A Study,: Gopinātha Kavirāja Abhinandana Grantha, Lucknow, 1967.

9. आप्रलयं यततिष्ठति सर्वेषां भोगदायि भूतानाम् ।
तत्त्वमिति प्रोक्तं न शरीरघटादि तत्त्वमतः ।। —T.P. Bhoja-Rāja p.73

10. परमेश्वरभित्तौ यत् न प्रकाशते तत् बाह्यतयापि न प्रकाशते,
—P. S. p. 75

11. निराशंसात् पूर्णादहमिति पुरा भाषयति यत् ।
—I. P. V. I. 1

advaita Vedānta, the focus of samādhi is citta, whereas in Trika system the self experience of Parama Śiva, as Aham on the level of Śiva tattva is not in citta ; as the later comes into being only on the level below Māyā. It is wrong to use even such a predicate as 'am' (Asmi) in reference to it, because 'am' also implies some kind of relation of identity, which presupposes both the self-consciousness and the consciousness. Both the self-consciousness and the object are later manifestations.

As Abhinavagupta differs form Utpalācārya in regard to the number of categories, the later admits thirty-six only, while the former, under the influence of the Kula system, holds Anuttara[12] or Paramaśiva to be the thirty seventh Also Utpalācārya took śiva and Parama śiva to be identical. Śiva is not of the nature of Ābhāsa, because in Utpala's view śiva is eternal.[13]

In this stage of Śiva tattva, which has been called the first flutter (spanda) towards universal manifestation, is therefore said to remain exactly and in every respect the same as He ever was-the Parama Śiva, so that the two, Parama Śiva and Śiva tattva exist both simultaneously and also at the same time one including the other. The cit aspect of Divine śakti is said to be the most manifest on the level of Śiva tattva.[14]

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12. एवं विधात् स्वरूपात् स्वस्मादन्याननुयायिनः, अन्यत्रासम्बन्धिना इति यावत् रूपात् उपादानभूतात् तत् तुलं विधिसर्वज्ञशिवशक्ति विवर्जितम् ।
इति नित्या अनुत्तरकुलरूपादवपुषः ।

—Bhā. Vol. I, p. 5

13. तदेतदवियुक्त ज्ञानक्रियारूपं क्रियाद्वारेण सकलतत्त्वराशिगतसृष्टिसंहारशत-प्रतिबिम्बसहिष्णु यत् तदुपदेशभावनादिषु तथा भासमानमनाभासमपि वस्तुतः शिवतत्त्वम् ।

—Bhā. Vol. II, p. 211

14. यदयमनुत्तरमूर्त्तिर्निजेच्छयाऽखिलमिदं जगत् सृष्टुम् ।
पस्पन्दे स स्पन्दः शिवतत्त्वमुच्यते तज्ज्ञैः ।

—S. T. T.S., I.

The śakti tattva signalises second step in the involutionary movement of the supreme Lord. In this stage, the operation of Divine śakti brings icchā of the Supreme Lord on the forefront, though even then the universe 'to be' (udbhaviṣyatah) remains completely identified with Him in seminal form. This, stage represents some development as it were the first stage. Śiva tattva, in as much as the Divine Saṁklpa which was passive in character in the Supreme Lord, now takes the form of Divine. Icchā to be universe, an active desire on the part of the Supreme Lord. The Universe in 'ideal' form even then remains hidden in the Bosom of the Supreme Lord. It is therefore hold that the Divine Icchā then remains in pure form, and it is only in later stage that it gets 'contaminated' as it were, when it starts functioning in conjunction with kriyā śakti, thereby making the manifestation of universe possible on the ideal plane. The level of Śakti tattva thus symbolises on the other hand, a state of potentiality when the universe to be manifested on the ideal plane is yet to emerge in the self-experience of the Supreme Lord and on the other, of negation (Niśedhavyāpāra rūpā) of His Absolute Nature, which is necessary pre-condition for the manifestation of the universe.[15] It is therefore held thatthe level of Śakti-Tattva is the state of 'void' as it were, which marks the end of His Absolute Nature and paves way for the emergence of universe. It is a stage of highly potentialised 'void' (Śūnyātiśūnyarūpā) which has infinite possibilities, hidden in its bosom. The ānanda aspect of Śakti is the most predominant in this stage.[16]

In this connection it may be mentioned that some texts like śiva Dṛṣṭi, Īsvara Pratyabhjñākārikā, Pratyabhijñā-Hṛdayam etc, hold the śiva-śakti tattvas to be eternally

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15. इच्छा शैव स्वेच्छा ·· नी सति शक्तिः ।
सचराचरस्य जगतो बीजं निखिलस्य निजानिलीनस्य ।
—S. T. T. S., p. 2

16. स एव विश्वमीक्षितुं स्थातुं कर्तुं च उन्मुखो भवन् शक्तिः स्वभावः कथितो हृदयत्रिकोण मधुमांसोल्लासः ॥
—M.M

existent, despite their having been evolved from the Supreme Experiencing principle Parama Śiva and as such regard them as lying outsid the range of creation. The texts therefore go to the extent of considering the succeding tattva Sadāśiva as the first tattva in the unfoldment of the universe. According to S.T.T,S. śakti and śiva tattvas are two distinct tattvas constituting the pure order (śuddha-Adhva), though they should be regarded as co-existent wit the Parama-Śiva.

The next step in the involutionary process of the Supreme Lord, is constituted by the Sadāśiva tattva, which is also called the Sadākhya tattva. In this stage, the universe 'to be' which is technically designated as sat and is epitomised by the term 'Idam', makes its first appearance in the self experience of the Supreme Lord. The 'Idam' which represents the universe in its entirety remains 'lazy' as it were in the self-experience of the Supreme Lord, on account of its being just revealed. It is therefore said that the self experience of the supreme Lord, on this level, takes, the form of 'Ahmeva Idam,' 'Aham' or Pure subject representing Pure Being having promience over the 'Idam', symbolising the Universe on the ideal plane. The Icchā śakti is said to play an important role on this level, as it is said to be responsible for bringing out what is hidden within the bosom of the Supreme Lord.[17] Looking from the view point of creation, the level of Sadāśiva may be ragarded as the first tattva in the universal manifestation śiva-śakti tattva being eternally existent and as such, laying beyond the range of creation. It has therefore been said that the Supreme Lord actually dispenses Divine Grace from this level, i.e. the level of Sadāśiva Tattva.[18]

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17. यथा न्यग्रोधबीजस्थ शक्तिरूपो महाद्रुमः
तथा हृदयबीजस्थं जगदेतत् चराचरम् । —Prā Tri. 24

18. स्वेच्छाशक्त्युद्गीर्णं जगदात्मतया समाच्छाद्य ।
निवसन स एव निखिलानुग्रहनिरतः सदाशिवोऽभिहितः ॥
—S. T. T. S. 3

Cf. सदाख्यायां भवं यतः प्रभृति सदिति प्रख्याः ।
—Prat. Vim., 3. 1-2

निमेषोऽन्तः सदाशिवः । —I. Prā. 3.1.3

In the next stage, this 'mental stock-taking' on the part of the Divine Experiencer as a Being with a will to act as is followed by the emerging-out as the most prominent element in the experience. In this stage the experience assumes a form which may be formulated in thought as 'This am I' (Idam Aham), a form in which the 'Idam' becomes the more dominant element, while the other factor, the 'Aham' is thrown into the background and, i.e. the Tattva of realising what constitutes the Lordliness and the Glory of Divine Being. The aspect of the Divine Śakti which is the most manifested in this state, is the jñāna or power of being consciousness. This state is technically called Īśvara Tattva.[19] In these two states the sadākhya and the Īśvara Tattva, the experience may be respectively as 'Aham Idam', 'Idam Aham'.[20]

The experience of equalising the realisation of the two sides of the relation of identity, namely 'Aham Idam' and also of what may be called possession of one of the two sides as belonging to the other is called the 'Sad-vidyā.[21] There arises for the first time what may be called the experience of diversity in unity and Identity (Bhedābheda).[22] In other states the attention of the Experiencer is, one sided and that is why there is little chance of comparison between the two aspects of the Experience 'Aham Idam' and therefore of realising both the contrast and the identity which there subsits between the two. An another result of this realisation of contrast and of the

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19. But accoroling to Utpala उद्रिक्त क्रियाशक्तिरीश्वरः ।
It is Sadāśive that in Utpala's View is 'ज्ञानशक्तिमानः'—
(Śiva-Dṛṣṭi. 2. 1). Jñāna is Āmarṣakata; Āmarṣa is again difined as.
'ईषत् तयावेद्योन्मुखता ।' Cf. —'ईश्वरोर्बहि उन्मेषः'

—I. S. Prat. 33-1-3

20. विश्वं पश्चात् पश्यन् इदन्तया निखिलमीश्वरो जातः ।

—S. T. T. S. 4

21. समानाधिकरण्यं हि सद्विद्याहमिदं द्वयोः ।

—I. Prat, III, I-3

22. Or, as it called also 'Parāparadaśā—

experience of diversity in unity and identity, the 'Idam' of the experience now, realised as not a pure and undivided 'Idam' or a unit but as a whole, i.e. 'Sarvam Idam'.[23] The Kriyāśakti is said to be more active on this level.[24]

The self manifestation of the Supreme Lord in the Pure order[25] comes to an end with the manifestation of the Śddha vidyā Tattva,

The manifestation on the lower level begins below the level of Śuddha viddyā, when Māyā tattva is manifested. It may be pointed out here that the term Māyā is used to denote both Māyā tattva and Māyā śakti.

This constitutes the experience of limited beings[26] who as such realise not the whole of the universal 'sarvam Idam', but only limited aspect of it, and who also regard themselves as mutually exclusive, limited entities. This later manifestation may therefore be spoken of as the limited process, as distinguished from the universai process. As consisting of limited states of Experience, the manifestation from this points is called the Aśuddhādhvaṁ, the impure and Imperfect way or order and also the Māyādhvan, the Māyā's way, because the first principle factor, which comes into manifestation as the first

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23 It may perhaps be spoken of aa the universal Ahṁkāra,

अत्रापरतत्वं भावानामनात्मत्वेन भासनात्
परत्राहंन्तयाच्छादनात् परापरदशा हि सा ।

— Ibid, III. 1.5

24. सा भवति शुद्धविद्या येदन्ताहन्तयोरभेदमतिः ।

—S. T. T. S. 4

25. तदाक्रम्य बलं मन्त्राः सर्वज्ञबलशालिनः
प्रवर्तन्तेऽधिकाराय करणानीव देहीनाम् ।

—Sp. Kā. 2. I

तत्रैव सम्प्रलीयन्ते शान्तरूपा निरञ्जनाः
सहाराधकचित्तेन तेनैते शिवधर्मिणः ।

— Ibid., 2, ii. I. Cf. P. S. 14

26. यस्मात्सर्वमयोजीवः सर्वभावसमुद्भवात ।

—Sp. Kā III, 1.

product of this order and which after ward dominates all the rest of it, is what is called Māyā.[27] This Māyā is a force of obscuration and therefore, as a force or śakti—is and can be put an aspect of the Divine śakti.[28] The All-experiencer of the śudha-viddyā, after enjoing 'Sarvam Idam', for a time, feels tired and lassitude and is overtaken by a power of force of obscuration i.e. Māyā śakti. The level on which this happens is technically called the Māyā Tattva. And as this happens, i.e. as the All-experiencer assumes an aspect of as it were falling asleep, therelations, which it previously had with the 'Sarvam Idam' are all changed and may be symbolized, in terms which are really only apnlicable in a lower stage of manifestation-as— (A) co-evality (Nityatva); (B) All-pervasiveness (Vyāpakatva); (C) All Completeness (Pūrṇtva); (D) All consciousness (Sarvajñatva); (E) All-makingness (Sarva-Kartṛva). As the All-experiencer assumes a 'sleepy' aspect the 'Sarvam Idam' begins to fade away from his vision, there takes place a change in his experience, and there arises a change also in these five typical aspects of his relation to the 'sarvam Idam' and they then become respectively[29] the relations of—(a) time, (b) Restriction in regard to presence in space, (c) Limited interest, (d) Limited consciousness[30], (e) Limited authorship.

The Chief task of the five kañcukas is to contract the unlimited Divine powers so that the individual could undergo transmigrations.

The experiencer this put into sleep by Māyā, who has hidden away form him his own Divine state and Glory, and has besides fully restrained him by wrapping round him the

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27. परमं यत् स्वातन्त्र्यम् दुर्घट सम्पादनं महेशस्य। देवी मायाशक्तिः, स्वात्मावरणं शिवस्यैतत्'''मीयते परिच्छिद्यते घरान्तः प्रमातृप्रमेयप्रपञ्चयया सा माया—विश्वमोहकतया वा माया—P.S. 15

28. तिरोधानकारी मायाभिधा पुनः I Prat III 1.7

29. Abhinavagupta Countsthem—कला विद्या, राग, काल, और नियति।

30. ज्ञानं बन्धः—Siva. Sū. 1-2.

swaddling clothes of the five limitations, is teachnically called Purūṣa. The All-experiencer, while remaining ever the same, produced, by the abhāsa process, not only a single purūṣa, but experiences himself as an endless number of such Purūṣas, who realise themselves as all differentiated , and even separated, from one another. This process of differentiation is really only another phase of the operation of Māyā.[31] By obscuration, limitation, differentiation and multiplication māyā brings the purūṣas into existence, each of these numberless Purūṣas becomes an Aṇu a non-spatial point, almost like a mathematical point. For limitation of an omnipresent some thing which is itself non-spatial-as Parama Śiva is—can not have any other meaning. It can not be anything with a limited extension or with a 'middlemeasure,' as it is technically called.[32]

With the manifestation of the Purūṣa, Prakṛti is produced as a result of the operation of Māyā Śakti. The Purūṣa who is only a self-contracted from of the supreme Experiencer on the level of māyā, has experience of something as the object of experience. The something which the finite Purūṣa experiences on this level is nothing, but Māyā having taken the form of an 'object' as it were, which in its turn, is a mode of manifestation of Divine, Śakti, Mahāmāyā. As the Purūṣa, in this stage, is in sleeping state, as it were his experience of something as object is also vague and undefined.[33] This something as object is technically called Prakṛti. The Parkṛti thus, has

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31. मायाविभेदबुद्धिजांशजातेषु निखिलजीवेषु
नित्यं तस्य निर ङ्कुशविभवं वेलेव वारिधेरुन्धे: ।" S.T T.S,5.

32. पूर्णत्वाभावेन परिमित्तवादणुत्वम् —Prat. Vṛ. III. 1-4

33. एवं किञ्चित् कर्त्तृत्वं यन्मायाकार्यं, तत्र किञ्चित्तवाविशिष्टं यत् कर्त्तृत्वं विशेष्यं, तत्र व्याप्रियमाणा कला विद्यादिप्रसवहेतुरिति निरूपितम् । इदानीं विशेषण भागो यः किञ्चिदित्युक्तो ज्ञेयः कार्यश्च तं यावत्सा कला स्वात्मनः पृथक् कुरुते तावदेव सुखदुखमोहात्मक भोग्य विशेषाणुस्यूतस्य सामान्यमात्रस्य तदगुणसाम्यापरनाम्नः प्रकृति तत्त्वस्य सर्गः—इति भोक्तृभोग्य युगलस्य कलातत्त्ववायत्ता सृष्टि । T. S. Āhn. 8

been conceived as a form of Divine śakti, which has undergone construction (Saṁkoca) and therefore is material by its very nature. Prakṛti is to be the equipoise of three self contracted aspects, of Divine śakti, which are-Icchā, Jñāna and Kriyā.[34] The Divine Śakti viz. viz. cid, Ānanda, Icchā, Jñāna and Kriyā eternally operating in its bosom of these five aspects of Divine śakti cid and Ānanda aspects form the locus, for the operation of Icchā, jñāna and Kriyā aspects which directly responsible for the manifestation of the world. They therefore remain in the background, when the world comes into being through the operation of Divine śakti below the level of Māyā tattva. When Icchā, Jñāna and Kriyā aspects of Divine śakti function in a state of equilibrium below the level of Māyā tattva, therefore after the imposition of limitation by the Supreme Lord, it is called Prakṛti, Icchā śakti is responsible for the manifestation of different kinds of pramātās, while the jñāna and kriyā śaktis are responsible for the manifestation of jñānedriyas and karmendriyas, five bhūtas and five Tanmātras respectively jñāna is represented by Sattvaguṇa on the lower level, while kriyā is represented by Tamas and Icchā by Rajas.[35]

Then there happens guṇa kṣobha in Prakṛti as factor is for the invalution of Prakṛti into twenty-three tattvas that eman-

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34. स तया परिमितमूर्तिः संकुचितसमस्तशक्तिरेष पुमान् ।
रविरिव संध्यारक्तः संहृतशक्तिः स्वभासनेऽप्यपटुः । S.T.T.S. 6

35. गुणादिस्पन्दनिष्यन्दः—Sp. Kā. I. 19
गुणाः सत्त्वरजस्तमांसि·ग्रेषाम्प्रकृतितत्त्वं विभवभूः ते माया तत्त्वावस्थिता इहाभिप्रेताः यथोक्तं श्रीस्वच्छन्दे—'अधश्छादनमूर्ध्वं च रक्तं शुक्लं विचिन्यते मध्ये तमो विजानीयाद् गुणास्त्वेते व्यवस्थितः ।" Sv. T. 2-65
स्वङ्ग रूपेषु भावेषु पत्युर्ज्ञानं क्रिया चैका
माया तृतीये ते एवपशोः सत्त्वं रजस्तमः । I. p. B. iii. 4
...चितिशक्तिरेव ज्ञानक्रियामायाशक्ति तृतीय तया श्रीसदाशिवादिपदेस्फुरित्वा सङ्कोचप्रकर्षत सत्त्वरजस्तमोरूपैः क्रीडाशरीरं श्रयति—Sp.Ni. I. 19

ate from it. The guṇa Kṣobha again is not sponteneous acti-vity, It is said to be induced by the will (Icchā)[36] of the Lord of the tattvas. The Lord of Tattvas is a limited experiencer, whose function in the beginning of creative cycle is to create disturbance (kṣobha) in Prakṛti. So that the individual Purūṣa who had been lying insleep as it were, may wake up consequent on his association with body[37] provided by Prakṛti and its effects (tattvas) and start the life as Saṁsāriṇaḥ,[38] and experience pleasure and sorrow in the world. The tattvas, which emanates from Prakṛti are not different from that of Sāṁkhya.

The manifestation of universe implies and involves also the manifestation of limited subjects and their objects of experi-ence (Pramātā or Prameya) in the different levels of creation, it is said to that the Parama śiva concealing His real nature, assumes diverse forms and makes himself appears as the countless number of limited subjects and objects in creation does not renounce his essential nature.[39] He remains beyond his self-manifestation as the ever transcendent Supreme Being[40] and the Supreme Experiencer, experiencing the mani-

36. स्वेच्छया पशुभावमापन्नस्य···P.S.p.45
37. परामृतरसापायस्तस्य यः प्रत्ययोद्भवः
तेनास्वतन्त्रतामेति स च तन्मात्रगोचरः। Sp. Kā. 3.14
38. शक्ति दरिद्रः संसारिणः P.S.p.1
शक्तिदारिद्रचमनुभूय। S.T.T.S. p.12
तन्मात्रोदयरूपेण मनोऽहं बुद्धिवर्तिना।
पुर्यष्टकेन संरुद्धस्तदुत्थं प्रत्ययोद्भवम्
भुङ्क्ते परवशो भोगं, तद्भावाद् संसरेदतः— Sp. Kā, 3.17.18.
39. तस्माच्छब्दार्थ चिन्तासु न सावस्था न या शिवः
भोक्तैव भोग्यभावेन सदा सर्वत्रसंस्थितः। Sp. Kā. 2.4
40. दृष्टाश्रोताग्रहातादेहेन्द्रियवर्जितोऽप्यकर्त्तापि।
सिद्धान्तागमतर्कंश्चित्रानहमेव रचयामि। P.S. 50
अपाणि पादो जवनो ग्रहीता, पश्यत्यचक्षुः स शृणोत्यकर्णः।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता, तमाहुरग्रयं पुरुषं महान्तम्—
Sv. U. 3.19

fested universe as His self-projection (sphāra) and self manifestation out of His free and Independent will.[41]

According to two types of adhas for manifestations, their is also two types of Pramātās technically called the śuddha pramaats and Aśuddha pramātās. Absolute on account of Its free will, presents itself at the stages of seven kinds of experiencers and their respective experience.[43] In accordance with their association with the three impurities, the individuals are classified into seven categories. Thus, because of each of the three impurities separately and three groups of consisting of two impurities each, and one group, consisting of all three impurities, there arise seven kinds of subjects from śiva to sakala. The three impurities, separately give rise to three experiencers, viz. śiva, Maheśvara and Mantreśvara. In grouping of two each, these impurities separately give rise to three more subjects viz. Mantra, vijñānākala and pralayākala. All the three impurities combined together give rise to the seventh experiencer called sakala.[43]

Śuddha Pramātās are of four types—Śiva, Mantra, Mantreśvara and Mantra Maheśvara, who live on the levels of Śiva-Śakti Tattva, Sadāśiva tattva, Īśvara Tattva and Śuddha viddyā tattva respectively. These Pramātas have been called pure on account of the fact that they occupy various levels of creation in the Pure order. and secondly, they

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41. तस्मात् एतदेव परमेश्वरस्य स्वातन्त्र्यं निरतिशयम्—P.S.p. 17

42. श्रीमान् महेश्वरो हि स्वातन्त्र्यशक्त्या शिवमन्त्रमहेश्वरमन्त्रेश्वरमन्त्र-विज्ञानाकलप्रलयाकलसकलानन्तां प्रमातृभूमिकां तद् वेद्यभूमिकां च गृह्णानः। Sp. Ni. I.1

43. परमावरणं मल इह सूक्ष्मं मायादि कञ्चुकं स्थूलं, बाह्यं विग्रहरूपं कोशत्रयावेष्टितोह्यात्मा P.S. 24
अत्र इमे प्रमातारः, कलाभिः इन्द्रियमात्राभिः विशेषान्ताभिः देहस्वाभावाः सकलाः...एवं शिवादि सकलानन्तप्रमातृसप्तकसनाथम्। P.S.p.S
एवं मलत्रयस्यैकैभेदैस्त्रिभिर्द्विभेदैस्त्रिभेदेनैकेन इति सप्त प्रमातारः उत्तिष्ठन्ति P.H. III.

experience the totality of creation, epitomised by the term I dam' as held in identity with themselves. Their differences are said to be due to the predominance of any one of the śaktis of Parama śiva viz. cidāhanda, icchā, jñāna and kriya.[44]

The creation below the level of śuddha viddyā, tattva, constituted by all tattvas beginning from Māyā, down to the earth, is technically called the Aśuddha adhva and the experiencers of this adhva are called Paṣus (the fettered being).[45] The Paṣus are broadly classified under three heads, viz. the vijñānākala, pralayakala and the sakala.[46] The visñanakalas, constitute unique class of Paśu-Pramātās, as they have nothing in common with the other kinds of Paśu Pramātās, except that they are also bound by the Āṇava mala, which is a common bond to all Paśus. Unlike the other Paśu Pramātās, they are said to have their consciousness of their pure self (śuddha Aham bodha).[47] As such they are not affected by Kārma and Māyīya mala., which implies that they are not the creatures of Impure creation (Aśuddha-adhva). They are there-fore said to be existing outside the realm of Māyā, i.e. the impure creation.[48] The pure creation is exclusively inhabited by the pure Pramātās' who are universal' by their nature. The vijñānākala, being limited and impure by natura, have no room in the pure creation and as such, they are said to be remain below the śuddha-viddyā level.

Some scholars[49] are in the view that there exists some kind

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44. चित्प्राधान्ये शिवतत्त्वम्; आनन्दप्राधान्ये शक्तितत्त्वम्, इच्छाप्राधान्ये सदाशिव तत्त्वम्; ज्ञानशक्तिप्राधान्ये ईश्वरतत्त्वं क्रियाशक्तिप्राधान्ये विद्यातत्त्वम्।—T.S.VIII p. 74
45. शब्दराशिसमुत्थस्य शक्तिवर्गस्य भोग्यताम्।
कलाविलुप्तविभवोगतः सन् स पशुः स्मृतः। SP. Kā, III.13
46. पशवस्त्रिविधाः ज्ञेयाः विज्ञानप्रलयकेवलौ सकलः।
मलयुक्तस्तत्राद्यो मलकर्मयुतो द्वितीयः स्यात्। I.P. p.22
47. स्वातन्त्र्यस्यापि अबोधता I. Bhā. vol III. p. 206
48. मायातत्त्वोपरि शुद्धविद्याधश्च विज्ञानकलः प्रमातारः आणवमल भाजनम्—
P.S. p. 43

49. Such as K,C. Pandey,

of transitional level of creation in between the śuddha viddyā tattva and the Māyā tattva, to which the vijñānakalas may be said to belong, but there is no indication, almost in the all texts of Trika system, of the existence of any such intermediate level, that is neither in the pure creation, nor in the impur creation.

The remaining two kinds of Paśu Pramātās, the Pralayākalas and sakalas are both the creatures of Impure creation, as they exist in the regin o Māyā Pralayākala is fettered by two kinds of mala, Āṇava and kāṛma, the later being only in the form of residual impressions (Saṁsakāra).[50] They are not associated with Māyīya mala, because their body apparatuses are in a state of dissolution.[51] As soon as the state of dissolution is over, they are associated with appropriate body apparatus,[52] determined by their Kārma Malas they come to be known as sakala.[53]

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50. *Bhā.* Vol. III, p. 206, Eng. Translation of I.P.V., III, 2,8.
51. Pralaya here means the dissolution of tattvas below the Māyā tattva and not the cosmic pralaya, technically called Mahāpralaya.—Sen Sharmā, D.B., *The Philosophy of Sādhanā*'. p. 62.
52. *Bhā.* Vol. III, p. 207, Eng. Translation of I,P.V,, III, p, 9.
53. Ibid., I.P.V,, III. 10.

5

THE EXISTENCE OF SPANDA IN DIFFERENT STATES

We know five states of the individual consciousness, the waking; the dreaming; the deep sleep the transcendental and the pure which are technically called *jāgrat*; *svapna*; *suṣupti* *turiya* and *turīyātta*. The first three are well known. The last two refer to two states of concentration (samādhiavasthās). The varying experiences of these states may be spoken of as the experience of the unaffected (śuddha) and the affected (Parimalāna) states of consciousness. The latter is not always due to the external stimulus. At the time of imagination and dream, there is no such external stimulus like that of the direct perception, But in the former case the consciousness is no less affected then in the latter.

Through an analysis of the different states of experience, the Śaivite arrives at the conclusion that it is the Highest self, Spanda tattva which reveals itself during these states,.

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1. जाग्रदादिविभेदेऽपि तदभिन्ने प्रसर्पति ।
निवर्तते निजान्नैवस्वभावादुपलब्धृतः— Sp. Ka. 1.3
The word *adi* indicates *svapna* and *Suspati* etc.—Bhaṭṭa Kallaṭa's vṛtti, p. 3.
तत्र यस्यां बुद्धिरिन्द्रियैर्बहिर्विषयान् परिग्रहीतुं विकसित करणेश्वरीकोजनः परिस्पन्दते सा जागरावस्था। यत्र बाह्यतो व्युपरतकरणचक्रस्य मनसैव सकलकरणशक्तिमोदा उपकल्पितविषयोपभोगपरिग्रहणं सा स्वप्नावस्था यत्र मनसोऽपि व्यापृत्युपरतौ सत्यां प्रकटोभययथाकारविषयजाता सम्वेदनं सा सुषुप्तावस्था vṛtti It 3.p. 3
स्मृत्याद्यवस्थाः स्वप्नेनैव संग्रहीताः, तुल्यरूपत्वात्मदमूर्च्छाद्यवस्थाश्च सौषुप्तम्—
—Rama Kanṭha's vrtti, p. 20

waking, dreaming and deep sleep, which indeed are like creation, maintenance and dissolution, appear in Him in the Fourth abode[2] (Turīya). These three states originate from the self, which is of the nature of the Fourth and is Pure Bliss, the supreme Egoity (Pūrṇānantā).[3] These states corresponds to the different stages of manifestations. Waking state corresponds to the condition of impure māyā, dreaming to that of pure knowledge dreamless to Īśvara and Fourth to Sadāśiva.[4] All these conditions are present in the consciousness of the lord in the Fourth state in which He is pure Bliss. Their presence in this state does not suppress His real nature, for He reveals Himself everywhere as higher and more inclusive then they, as the Universal subject of all knowledge.[5]

Objectless samādhi, deep sleep and the consciousness of objects are ultimately the same from the point of view of pure consciousness.[6] So it stands that samādhi is present in sleep

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2. सृष्टि-स्थिति संहारा, जाग्रत्स्वप्नौ सुषुप्तमिति तस्मिन् भान्ति तुरीये धामनि, तथापि तैं नैंवृत्तं भाति ···P.S.V. 34.
3. चतुर्थे पूर्णाहन्ता पदे भान्ति । Ibid, p. 57.
4. शिवस्य सव्यापारत्वेन क्रियाशक्तिप्रधाना जागरा, अधिपत्वेन स्वस्वातन्त्र्यादसौ धारण तत्तत्सृष्टिमयो ज्ञानशक्तिप्रधानः स्वप्नः । ज्ञानक्रियाभ्यां हीनेनौदासीन्यप्रच्यावात्मना प्रेरकत्वेनेच्छाप्रधानं सौषुप्तं, एषणीयपूर्णतया तन्निवृत्त्याप्यानन्दशक्ति प्रधानं तुर्यम्, निरानन्दतया सर्वसर्वात्मकपरिपूर्णस्वरूपविश्रान्तेः चिच्छक्ति प्रधानं तुर्यातीतमिति पञ्चावस्थात्मकमित्यर्थः

—Quoted in Ma V.

5. Tripura Rahasya—pp. 102.
6. लोकप्रसिद्धे जाग्रत्स्वप्नसुषुप्तानां भेदे योगिप्रसिद्धेऽपिवधारणध्यानसमाधिरूपे प्रसर्पति···Sp. Ni, Ka 3.

एताभिरेव अवस्थाभिःयोगशास्त्रप्रसिद्धास्वपि जागराद्यवस्थासुतस्य अभेदः प्रतिपादितो वेदितव्यः—तत्र ध्येये अर्थे चेतसा झगितिप्रवृतिमात्रं जागरावस्था धारणा इति क्वचित् प्रसिद्धा, तत्रैव विसदृशप्रत्यय परिहारेण समानप्रत्ययपरवाहैकतानुसन्धानं स्वप्नावस्था, ध्यानमित्याहुः···

चित्तस्य संवेद्यसुषुप्तावस्था-सम्प्रज्ञातसमाधियस्तु 'अविरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः इति कृतलक्षणः असम्प्रज्ञात समाधिः तत् अपवेद्य सौषुप्तम्

—Rāma Kaṇṭha's Vivṛtti, p. 22

as well as in waking states, but this is not to be called the main samādhi.[7] In all the conditions of the finite soul, waking, dreaming, deep sleep and the fourth the self appears determined as subject and object. Nothing is separate from Him. For consciousness is present throughout these states.[8] All these states might be called the different stations of the Lord.[9] The waking is called viśva or the virāja from of Brahman, because of differentiation.[10] The word 'jāgrat' is a synonym of Jāgara because they are both found used in this sense by cultured. The dreaming state is called Tajas i.e. the Tejas form of Brahman, because of the greatness of light[11]

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7. *Tripurā-Rahusya*, p. 100.

8. रसफाणितशर्करिकागुड़खण्डाद्यायेतः इक्षुरस एव तद् वद् अवस्थाभेदाः सर्वे-परमात्मनः शम्भोः— P.S. Kā. 26.

and यथाऽह श्री शम्भुभट्टारकः-एकोभावः । सर्वभावस्वभावः ।

सर्वेभावा एक भावस्वभावाः । एको भावस्तत्त्वतो येन दृष्टः । सर्वे-भावास्तत्त्वतस्तेन दृष्टः । —P.S. p. 59.

cf. सर्वभूतेषु येनैकम् भावमक्षयमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विधि सात्विकम्—Bh. G. 18.20.

10. जाग्रद् विश्वं भेदात्—P.S. Kā. 35 (and)··· वन्तश्रुति—

यो विश्वचक्षूरुत विश्वतो मुखो,

विश्वतो हस्त उत विश्वतस्पात् ।

सम्बाहुभ्यां नमते संयजत्तैरद्यावापृथिवी जनयदेवेकः —p. 77.

ज्ञानं जाग्रत् —Śiva-Sū. 1,8 ···स्फुरति एव ज्ञानशक्तिर्जाग्रन् वृत्तिरिहैव सा···Ś. Sū. Vā. 8.

11. स्वप्नस्तेजः प्रकाशमाहात्म्यात् P.S. 35

यतो वेदान्तेषु इदमुक्तं

प्रविभज्यात्मनात्मानं सृष्ट्वाभावान् पृथग्विधान्

सर्वेश्वरः सर्वमयः स्वप्ने भोक्ता प्रकाशते । P.S p. 78.

स्वप्नो विकल्पः—Śiva-Sū I. 9-

The deep sleep is called Prajñaḥ or understanding, i.e. Prajñā form of Brahman.[12] In it the universe as a complex of subject and object is dissolved and a great void regions.[13] The dreamless sleep in the form of insentiency easy of access to all. It being so, of what use it to acquire the state of another śūnya by the effort of meditation? Because both are equal as regards unreality. Many philosophers, such as vedāntins, Naiyāyikas, sāṁkhyas and saugatas etc. have fallen into this great ocean of insentiency in the form of śūnya. Śūnya has, indeed proved a hinderance even to those who were about to enter the state of the spanda principle, when their efforts slackened. The deep sleep is a state of pure potentiality (saṁskārabhūmi), out of which emerges the vision of the universe, having the qualities blue and pleasure 'etc.[14] It is a compact of knowledge like the Fourth State. Though essentially d state of light, its brilliance is darkned by the potentialities remaining form the dissolved universe. But this is not so with the fourth, which consists of Pure consciousness and is the highest state. It is now the state of Absolute Bliss and Pure consciousness in which the three previous states are merged.[15] In the case of the finite self, it is the objectivity of the transmigratory beings, in which the subjectivity (ahaṁta) is merged that shines. The transmigratory state,

12. प्राज्ञः सुप्तावस्था । P.S. kā-35

13. अविवेको माया सौषुप्तम्—Śiva. Sū, I, 10

14. सर्वस्य प्रमातुःनीलसुखादिविश्ववैचित्र्यप्रथायाः सैषा संस्कारभूमिः ।
—P. S., p. 78.

cf. आभ्यन्तरकरण सुखादिना बहिष्करणनीलादिना च···सुषुप्ततुर्ययोस्तु-विभक्तभिन्नसंवेदनीयाभावात् स्वात्मनि समरसीभूत शक्तिरीश्वर एव प्रकाशते—1.18 —Kallaṭa's Vṛtti. p. 16.

15. ज्ञानघनत्वात् ततः परंतुर्यम् P.S. Kā. 35.
ज्ञानज्ञेयस्वरूपिण्या शक्त्या परमया युतः
पदद्वये विभ्रुभाति तदन्यत्र तु चिन्मयः । —Sp. Kā., 1.18.
तुरीयं ग्राह्य-ग्राहकक्षोभप्रलयसंस्कारपरीक्ष्यात् ज्ञानघनानन्दप्रकाशानन्दमूर्तिः—P. S. p. 80.

which consists of waking, dreaming and deep sleep, is nothing, but this state of objectivity (idaṁtā) in which the subjectivity is merged. But in Turīya state, body etc. give up their objective nature.[16] Turīya is an aspect of the manifestation of the Supreme Power and is the sources of all the three function etc.[17]

The fifth state, the Turīyātīta is the condition beyond the fourth. It is like the ocean without waves (ruffles). It is the state in which free consciousness or self consciousness shines, because of the instruction of a teacher or any other similar reason, in its full freedom, and there is full consciousness of the qualitis of omnipotence, omnipresence etc.[18] The fourth and the fifth constitute the state of liberation and are known as 'samāveśa' in the scriptures.[19] They are in fact the states of Parama śiva.[20]

Ahṁtā shines in all these states. It is known to all persons through their self experience both in waking and dreaming though the stream of differentiation either as known to the people in the form of waking, dreaming and dreamless sleep or as known to the yogis in the form of concentration (dhāraṇa), meditation (dhyāna) and samādhi, be found flowing in diverse forms, that spanda principle never keeps itself back from its own never vanishing cognitive, nature, which constitutes the life of the whole universe. If it were, itself to with draw then even the waking etc. would lose their existence for they would in that case be deprived of its light.

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16. *Bhāskari* Vol. III, 209.
17. त्रिपदाद्यनुप्राणनम्—त्रीणिजाग्रत्पदादीनि आदिभूतानि यस्य तत् त्रिपदादिस्मृतंतुर्यं युगपत् पूर्णताभिधम्—Ś. Sū. Vā. 38.
18. *Bhā*. Vol. 3. p. 210.
19. Ibid.
20. Ibid, pp., 19-20.
    cf. जाग्रतस्वप्नसुषुप्तैर्ज्ञानभूमिकेति ज्ञानरूपं तदन्ततुर्यंभूमिकायां ज्ञातृरूपात्मा तदतीतस्तुर्यातीतभूमिकायां परमात्माऽयम् ।
    —*Mahāuaya Prakāśah*, p. 16..

Its cognitive nature is known to all through self experience inwaking and dreaming. Though in the dreamless state, she is not felt so, yet her existence is there. That principle does not with draw from perceptivity, i.e. from its real nature, even if the object of perception, such as states etc. may through its glory cease to exist. There lies no harm in its ceasing to exist. If Ahṁtā of its were annulled, nothing could be known.[21]

In reality, the fact is that Ahmitā shines indeep sleep, as its luminosity is eternal and also because there is nothing to limit it. Moreover, it also shines to the other subjects at that time.[22]

The manifestation of these various states cannot be regarded as different from the Absolute Saṁvid. For if it were so the later would be subject to modifications because of the manifestation of the states. In fact, nothing would be illlumined.[23]

As regards the question whether these different states do not really cover the essential nature of reality, the Śaiva absolutist holds that the Lord is not really covered or concealed by the manifestations of these states. Both the forms of universal creation etc. and the states of experience of the individual subject, such as waking etc. shine in the fourth or the state of the form of Supreme Egoity '(pūrṇāhantā), which is Absolute and Infinite Bliss. That which does not shine on the background of the Lord can nevershine any

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21. यदि हि स्वयं निर्वर्तेत तज्जाग्रदादपि तत्प्रकाशविनाकृतं न किञ्चित् प्रकाशेत्—Sp. Ni. I. 31.

22. सुषुप्तमपि प्रति प्रकाशते एव, अन्यथा स्मृत्ययोगात् प्रकाशस्य च नित्यत्वात् विच्छेदहेतोर्भविनान्यप्रमातृ अपेक्षया च प्रकाशमानत्वात्।
—I. P. V. I. i, 1.

23. *Sp. Ni.* 1.3

where else. Hence in all states the Lord exists in Unity, in tho form of Turīya, This is the ultimate Truth.[24]

The three states, waking dreaming and deep sleep have to be given up because of the predominance of Prāṇa and subordinate position of freedom in them. There is pleasure and pain in them, according as the predominance of the power of freedom increases, or decreases. Therefore, the states of Turīya in which there is the predominance of freedom and Turīyātīta, in which there is the continuity are to be covered.[25] In the states of both waking and dreaming, the principle of life (Prāṇa) manifests itself primarily in inhaling and exhaling. In the state of deep sleep it is called samāna, the most essential feature of which is the rest of Prāṇa. In the state of Turīya it moves up through the *Suṣumṇā*-the central nerve, and as such it is called *udāna*. Here the dissolution of physical world begins. The souls from Vijñākala to sadāśiva are in this state. The Turīyātīta, which is the state of Parama śiva is characterised by the working of vyāna. This the individual subject, who is nothing more than the principle of life (*Prānarūpa*), assumes the form of Prāṇa, apāna; udāna; *samāna* and *vyāna*. Allthough in the states of Turīya and *Turīyāttīta*, the principle of life is present, because otherwise, there would be no rise of it from them yet, because there is dissolution of duality during these states which are characterised by rest on unity, therefore there is no variety of pleasure and pain in them. They are nothing more than the highest Bliss, which is characterised by perfect rest on the self.[26]

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24. (i) न सा अवस्था न या शिवः । Sp. Kā. 3.
    (ii) अहमेव विश्वरूपः करचरणादिस्वभाव इव देहः ।
    सर्वस्मिन्नहमेव स्फुरामिभावेषु भास्वरूपमिव ॥ P.S. Kā. 49.
25. यदादौ च यदन्ते च यन्मध्ये तस्य सत्यता···इति···तदेवसत्तामात्रान्त्मकं सत्यम् । — P.S. p. 72.
26. Bhā V. III, P. 311.
    cf. इति पञ्च पदन्याहुरेकस्मिन् वेदके सति ।
    तत्र यैषा धरातत्त्वाच्छिवाम्ताततत्त्वपद्धतिः ॥ —T.Ā. 10,229.

6

PĀŚA (BONDAGE)

Ignorance is the cause of bondage and knowledge is the only means to liberation. The opinions, however, greatly differ in regard to the exact nature of both. Śaiva Philosophers, have tried to explain and harmonize this difference, in their comprehensive study of the system.

In Śaiva philosophy, ignorance is spoken of as the cause of bondage,[1] but it does not mean a total absence of knowledge. For, such a state is to be found only in insentient objects,[2] such as bricks and stones, which, because of the absence of life and feeling, cannot at all be represented to be in bondage. It means, simply imperfect knowledge, such as is found in ordinary mortals. It stands, not for the intellectual (Bauddha), but for the innate (Paurūṣa) ignorance, which is technically called āṇavamala (innate impurity).[3]

As such it is represent to be the cause of another impurity called Karmamala. This, also is said to be the cause of Another, namely impurity of transmigratory existence (Māyīya mala)[4]. Every embodied individual being is covered by these three kinds of self-imposed.[5] Veils-technically called

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1. अज्ञानं किल बन्धहेतुरुदितः शास्त्रे मलं तत्स्मृतम्—T.S. 5
2. अज्ञानमिति न ज्ञानभावाश्चातिप्रसङ्गतः।
   स हि लोष्ठादिकेऽप्यस्ति न च तस्यास्ति संसृतिः ॥ T.Ā. 1.58.
3. विशेषणेन बुद्धिस्थे संसारोत्तरकालिके ।
   संभावना निरस्यैतद् भावे मोक्षमब्रवीत् । Ibid., I. 56.
4. मलमज्ञानमिच्छन्ति संसाराङ्कुर कारणम् ॥ —T.Ā. I. 54.
5. सोऽयं मलः परमेश्वरस्यस्वात्मप्रच्छादनेच्छातः नान्यत्किञ्चित् वस्त्वपि च तत्-परमेश्वरेच्छात्मनैव घरादेरपि वस्तुत्वात् ॥ T.S., Ah.VIII. p. 76.

malas viz. The Āṇavamala, the Māyīya mala and the Kārma mala. These malas are said to cover him exactly in the manner in which a kaṇa is covered by Raṁbuka, Riṁśaruka and tuṣa.[6] These malas being self imposed (bandha) in nature, are also described as felters (Pāśa) and jīva as Paśu.[7] The malas are in essence the different modifications of the Tirodhāna aspect of Divine *Freedom* (*Svātantrya*)[8] *and as such,* they have no existence apart from the self limited individual being.

Although these impurities are said to be related with one another by causal realtion, yet no idea of succession in their coming into being is intened to be implied. As a matter of fact, the Trika system does not admit that the concealment by one mala will necessarily be flowed by the imposition of other two malas in all the cases, there are instances in which the self is enwrapped by one (Vijñānakalas) or two 6 pralaya-kalas) malas only.[9]

Āṇavamala is one of the manifestations, brought about by the Universal will power.[10] All the malas in general are said to be the modifications of theact of self-concelment of the

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6. तुष इव तण्डुलकणिकामावृणुते प्रकृतिपूर्वकः सर्गः
पृथिवी पर्यन्तोऽयं चैतन्यं देहभावेन । P.S. p. 23.

7. मायान्तरवर्तिनः प्रोक्ताः पशवः पाशधर्मिणः ।
—Prajna Granth, 1.10.22

8. निजाशुद्धयसमर्थस्य कर्तव्येष्वभिलाषिणः । —Sp. Kā, 1-9.
स्वात्मीय स्वस्वातन्त्र्योल्लासिता येयं स्वरूपाविमर्शस्वभावा इच्छाशक्तिः सङ्कुचिता सत्यपूर्णम्मन्यतारूपा अशुद्धिराणवमलम् —Sp. Ni., 1.9.

9. What is actually sought to be conveyed by the causal in terconnection is that one mala is related to the other mala insuch a way that without the one the other cannot exist. The existence of the each of the preceding malas is an indispensable condition for the existence of the following. Sen Sharma, D.B., 'The Philosophy of Sadhana', pp. 7-8.

10. Sp. Ni. I. 9.

Supreme Lord caused by the functioning of Nigraha-Śakti. Āṇava mala, being the fundamental mala (mūla-mala) has an unique position among the malas. It conceals the real nature of the self. It is a mere consciousness of the supposed imperfection and limitation which is responsible for the rise of countless individual selves.[11] It is beginningless[12], though destructible. Its destruction, however, cannot be brought about by the individual being through his personal endeavour. As it comes into being by the functioning of Nigraha aspect of Divine śakti, its removal is said to be possible, only by the functioning of a corresponding aspect of Divineśakti. viz. Anugraha Aṇavamala is associated with the very being (Sattā) of every individual being. As such, it is described as innate in the individual beings Āntara).[13] It is said to be the substratum for the existence of the other two kinds of malas as it continues to exist in some cases even after they have been destroyed, The concealment (Saṁkoca) of thereal nature of cidāṇu by the Āṇavamala gives rise to Ajñāna in him, which is said to be of the nature of Akhyāti, i.e. non cognition of self in pure self (Śudha Aham). The non-congnition of self in pure self leads to the rise of the experience of notself, it inself,[14] whcich is technically called the Paurūṣa Ajñāna Paurusa. Ajñāna must be distinguished from the Baudha Ajñāna, which is said to be conceptnal in nature, caused by false identification or not self with self.[15] As obvious from the name itself, the Baudha

11. अथानादिर्मलः पुंसां पशुत्वं प्रकीर्तितम्। T. Ā. VI, p. 60.

12. शास्त्रेषु व्यतिरिक्तः स्थितोमलः ।
व्यतिरिक्तः स्वतन्त्रस्तु न कोऽपि शक्तादिवत् । T.Ā. IX. 67.
…परमावरणं मल हि सुक्ष्मं मायादि कञ्चुकं स्थूलम् । —Ibid.

13. बाह्यं विग्रहरूपं कोशत्रयावेष्टितो ह्यात्मा । P.S. Kā. 24.

१४. ज्ञानाज्ञानस्वरूपं यदुक्तं प्रत्येकमप्यदः ।
द्विविधा पौरुषबोधत्वभिदोक्तं शिवशासने । —T.Ā., I. 36.
तत्रपुंसो यदज्ञानं मलाख्यं त्यजमप्यथ ।
स्वपूर्णचित्क्रिया रूपं शिवता वर्णात्मकम् । —Ibid. p. 37.

15. सङ्कोचिट्टकक्रियारूपं तत्पशोरविकल्पितम् ।
तदज्ञानं न बुद्धयशोऽध्यवसायाद्यभावतः ।। —T.Ā., I. 36.

Ajñāna is an affection of intellect, and as such it cannot arise in the individual being, until he is associated with a body apparatus. It is thus said to be dependent upon the connection of the cidāṇu with a body apparatus, with which it is said to exist. But on the other hand, the Paurūṣa Ajñāna, being the Ajñāna associated with the very being of individual being is said to be independent of any such connection.

Baudha Ajñāna is temporary, and it lasts only till his association with the body appratus. As compared this the Paurūṣa Ajñāna is permanent as it exists till the end of his self-limitation, brought about by the descent of Divine Anugraha.[16]

Whatever remains of the pure nature of cidāṇus, after the imposition of āṇavamala, gets covered up by a veil (āvaraṇa) as it were, which has been technically referred to as Māyāmala.[17] The Māyā is not alone in accomplishing this task of obscuaation. When Māyā Śakti comes into operation, it brings into existence, along with it, five other forces of limitation, technically called the kañcukas.[18] These Kañcukas have particular spheres of operation, and they limit only particular aspects of the cidāṇv's pure self, so that when the imposition of Māyīyamala results in the obscuration of cidāṇu's true nature, they also play their part by limiting the five powers of cidāṇuś' pure self.[19] Māyā is also responsible for the rise of

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16. द्विविधं च अज्ञानं बुद्धिगतं पौरुषं च; तत्र बुद्धिगतमनिश्चयस्वभावं, विपरीतनिश्चयात्मकं च पौरुषं तु विकल्पस्वभावं सङ्कुचितप्रथात्मकं तदेव च मूलकारणं संसारस्य । —T. S. I. p. 3

17. मलश्चार्यकी माया, भावोपादानकारणम् ।
कर्मस्यात् सहकार्ये सुखदुःखोद्भवं प्रति ॥ T.P., IX, 180.

18. तन्मलोत्थितकञ्चुकपञ्चकैः तत्त्वात्, ज्ञानशक्तिः क्रमेणभेदसर्वज्ञत्वकिञ्चित्ज्ञत्वन्तःकरणबुद्धिरिन्द्रियतापत्तिपूर्वमत्यन्तं सङ्कोचग्रहणेन भिन्नवेद्यप्रथारूपं मायीयं मलं शुद्धिरेव । —Sp.Ni., I. 9

19. ···या सुप्तस्थानीयमणुं किञ्चित्कर्तृत्वेन युनक्ति, सा च उच्छूनतेव ससारबीजस्य । T. S. VIII, p. 80

the experience of differentiation and discreetness in the cidāṇu.[20] Māyīyamala also beginningless, like the Āṇavamala and its destruction can be brought about by the individual cidāṇu, through his persistent and intense endeavour. The task of concealing the pure self of cidāṇu, having been accomplished by the Māyīyamala, the Karmabījas lying dormant in Māyā get attached to cidaṇu. The Karmabījas are the products of they subtle residual impressions of past karma (Karma saṁskāras), performed by the cidāṇus in their embodied form, and they remain eternally lying in Māyā. As they are associated with the individual cidāṇu, they awaken the desire for karma (Karmavāsanā) in him. This desire, in its turn, impells the individual cidāṇu to associate himself with a bodya-apparatus, produced out of Prakṛti and its constituent tattvas

Since it is this awakened desire for karma, that is the prime cause of his association with a body apparatus resulting in the further obscuration of his pure self, the associated karmabīja is regarded as being of the nature of veil, and is technically & called the kārmamala[21].

The Kārmamala is thus the root cause of the conjunction of individual being with a body apparatus.[22] As such it cannot be said to be associated with the bodya-apparatus of the individual being. It is always associated with the self of

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20. देहप्राणविमर्शन धीज्ञाननभः प्रपञ्चयोगेनः
आत्मानं वेष्टयते, चित्रं जालेन जालकार इव। —P.s. kā ३२
···कृशः स्थूलो, रूपवान् पण्डितश्चास्मि। *Ibid.*, P. 69

21. क्रियाशक्तिः क्रमेण भेदसर्वकर्तृत्वकिञ्चित्कर्तृत्वकर्मेन्द्रियरूपसङ्कोच ग्रहणपूर्वम त्यन्तम् परिमिततां प्राप्ताशुभाशुभाणुष्ठानमयं कार्मं मलमप्यशुद्धिः। —Sp. Ni;. I. 9.

22. शेषास्तु सुगमरूपाः शब्दास्तत्रार्थमुह्य दुचितम्
संसारकारणं कर्म संसाराङ्कुरुच्यते। —T.Ā. IX. 88
Cf./ Bhā Vol. III, p. 207.

the cidāṇu. Like the Āṇavaa and Māyiyamalas, the Kārmamala is also said to be beginning-less (anādi), though destructible. Its destruction can be achieved by the individual being through his intense personal efforts.

Associated with every embodied being (Sakala), the Kārmamala is said to be manifold in nature so that it is unique in every individual being. The distinctness of Kārma malas associated with the individual being, is largely responsible for the growth of his distinct personality, not with standing the fact that all the sakalas are bound by the same three, malas, the Āṇava, Māyīya and Kārma. The Kārmamala is also held responsible for determining the type of body, with which the individual cidāṇu is going to be associated.[23]

The question may be arise if the limited subject is also capable of creating and if he is the Lord himself, why is his individual creation not universal? The answer is that the individual would certainly be the absolute creator, if he could know his own powers. Because he does not know his powers, therefore, his creation is not similar to that of the Lord. Limitation or bondage takes place when owing to his power of freedom, the self forgets its real nature. The nature of this limitation consists in the loss of freedom. Limitation pervades every subject and is nothing, but a non-manifestation of absolutness or perfection. It is of the nature of ignorance of oneself. Ignorance is of two kinds, viz. mistaking the self to be the non-self and the not-self to be the self.[24] It is the product of divine Śakti.

The Jīva remains identical with Śiva even in the state of limitation because he is the origin of the cause of the creation,

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23. क्रिया च कर्तृता रूपात् स्वातन्त्र्यान्नपूर्वमलात्
यात्वस्य कर्मणश्चित्रफलदत्वेन क्रमता,
प्रसिद्ध सा न सङ्कोचं विनात्मनि मलश्च सः
विचित्रं हि फलं भिन्नं भोग्यत्वेनाभिमन्यते।
—T. Ā., IX. pp. 99-100.

24. Bhā., Vol. III p. 206.

of all things.[25] The play desire of Śiva-becomes the cause of the diversity, such as the perceiver, the perceiving, the perception and the perceptible, and that diversity disappears somewhere, when the playful desire being over. Seldom a certain man realise it in this light.[26] In the absence of this identity, the manifestation of individuality could not be possible [27]

Hence bondage is regarded as a manifestation of the free will of Absolute. Two serious difficulties arise particularly on the view that bondage is a self-willed process. First of all there would be no need even to discuss or consider the problem of release, if bondage is due to the Divine free will. The entire concept of spiritual discipline could have no significance on this view. Secondly, as a consequence of this, there would be no ground left for distinguishing between bondage and freedom. Freedom on this view, would have no more value than bondage.[28]

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25. जीवः सर्वमयः इत्यत्र हेतुः सर्वभावानां समुद्भवादुत्पत्तिहेतुत्वात् अपादान-भावप्रधानश्च निर्देशः। Sp. Ni. II. 5,

26. प्रमातृमितिमानमेयभेदजातस्य ते विहार इह हेतुतां समुपयाति यस्मात्त्वयि निवृत्तविवृत्तौ क्वचितोदपोयाति तेनाध्वना पुनरीक्ष्यते जगति जातुचित् केनचित् —Jñānagarbha Stotra. II. 4,

27. न तु तत्त्वतः शिवात्मा स्वभावोऽस्य क्वापिगतः, तदभावे हि न स्फुरेत्।
—Sp. Ni, III. 13.

28. Bhā., Vol. III .p. 22 ; Eng. Translation of I.P.V., I. 2. iii.

7

THE LIBERATION (MOKṢA)

The only way to escape from the endless transmigration, which is due to Kārmamala, lies in the awakening of viveka jñāna in the same. With the awakening of viveka jñāna in the aspirant, the aspect of ajñāna that veils him in the form of Kārmamala is destroyed and consequently, he is liberated from the bonds of Kārma and saṁsāra. The spiritual knowledge (Pauruṣa jñāna) is that perfect knowledge which awakens in a person, who has reached to highest stage in the spiritual development through the total annihilation of the innate ignorance (āṇavamala).[1] It transcends the limit of language and is, therefore, to be known only through experience. Similarly, intellectual knowledge (Bauddha jñāna) is that perfect knowledge by virtue of which a person transcends the difference between this and that, and sees only one integral whole and that too, as a manifestation of himself. The former comes from the Dīkṣā[2] and the latter from the study of the monistic philosophy.[3] The latter is more important than the former not so much because it can liberate a person right in his life

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1. क्षीणे तु पशुसंस्कारे पुंसः प्राप्तप्रस्थितेः
   विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम् ।   T.Ā., 1.41
   विकस्वराविकल्पात्मविज्ञानौचित्येन यावसा···तद्बोद्धं···
   ···औचित्येन इति तद्वत् पूर्णतात्मना इत्यर्थः···अतश्च सर्वो ममायं इत्येव
   रूपत्वमस्थाः ।   —Ibid., p. 79
2. तत्र दीक्षादिना पौरुषं ज्ञानं ध्वंसि यद्यपि ।   —Ibid., 1.43
3. बोद्धज्ञानेन तु यदा बोद्धमज्ञानजृम्भितम् ।   — Ibid., 1.94
   विलीयते तदा जीवन्मुक्तिः करतले स्थिता ।
   बोद्धज्ञानेन इति, परमेश्वरद्वयशास्त्रश्रवणाद्युद्भूतेन ॥
   —Ibid., p. 82

time, but the Dīkṣā[4] is inefficacious in bringing about salvation by itself without the assistance of the Bauddhajñāna.[5]

Almost all Brahmanical systems of Indian philosophy consider the achievement of freedom (Mukti) from repeated transmigrations and the attendant misery only to be the aim of man's life. The Naiyāyikas and the vaiśeṣikas have as their Goal the obsolute abolition of pain which is consequent on birth caused by the desires, produced through self-ignorance. Hence, their aims is achieved through the realisation of Ātman in its essence as free from the influence of ignorance (ajñāna) and its attendant forces and beyond the possibility of contact with the mental organ (manas). The sāṁkhya and the yoga systems, are content with the achievement of liberation of Puruṣa (the pure self) from the clutches of Prakṛti through viveka jñāna. In short the liberation of the human being from the ill-effects of his association with physical body is the purpose of his life. The growth of burning desire for self realisation[5] is extremely important for the aspirant in the beginning and its value cannot be over emphasised.

When the separation of self from notself is fully accomplished, the aspirant does no longer exist as a sakala; he dissociates himself from his body apparatus, and later with the destruction of physical body in course of time, he becomes disembodied (akala). But by achieving merely the state of disembodied existence, he cannot be said to be nearer his ultimate Goal, because he is still not absolutely free from limitation. For, when he is a *pralayakevalin* lying nascent in the Māyā, he is associated with the Āṇava and Māyīya malas and when he is a *vijñāna kevalin*, he has the Āṇavamala still veiling him. In any case, the Āṇavamala, being the fundamental mala, continues to effect him and unless this is removed or destroyed he cannot hope to realise his real Essence. The destruction of āṇava mala's possible only when

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4. दीक्षापि बोद्धविज्ञानपूर्वा सत्यं विमोचिका ।
तेन तत्रापि बोद्धस्याज्ञानस्यास्ति प्रधानता ॥ —T.Ā. 1.45.

5. अयमधिकारि जन्ममरणादि संसारानलसन्तप्तो··· Ved. Sār. p. 35.

the Divine Anugraha in the form of Śaktipāta[6] descends on him, and his latent Divinity awakens which in the technical language of the Spanda system is called 'Śuddhavidyodaya' or 'Sahajvidyodaya'. This paves the way to his realisation of his ultimate Goal, the Śivatva.

There are two possible ways in which Divine Grace can descend on the individual beings from the Highest source-either it may come directly to the individual aspirants without the intervention of any mediating factor as in the case of unembodied and some disembodied beings, or it might be made available through some pure bodies acting as mediums for its transmission. Both these ways meet and really appear to be the two aspects of one and the same way. Because in both these ways, all the steps beginning from the descent of Divine Grace leading to the integral self-realisation by the aspirant are one and the same in principle. Besides this, both ways admit the principle of guru as being the only source of Divine Grace to aspirants[7] and assign an important place to him accordingly. In the former way, the abstract principle of Divine Grace itself is regarded as the guru while in the latter the principle of Divine Grace, acting through a concrete medium in one of the forms is said to function as the guru.

The guru in his embodied from may both be human and divine-human in view of the transitional character of the medium adopted by supreme Lord for its own purpose; and divine in consideration of the Principle of Divine Compassion

6. Śaktipāta consists of three distinct phases or stages of divinisation—(1) Pāśakṣaya, (2) Śivatva-yojana or Pratibhā Jñānodaya, (3) Śivatva-Prāpti. Illumination and the Divine Union generally spoken of by the christian mystics of the medieval age. Sen Sharma, D.B, The Philosophy of Sādhanā, p. 86 ;
as an act of Divine Freedom, is essentially, a unitive act, it has been classified in the Trika system, under three principal heads-Tivara śaktipāta, the Madhya Śaktipāta and the Manda Śaktipāta., *Ibid*, p. 93.

7. T.Ā- ; Ah., XIII, Verse 168-69, p. 107.

(anugraha) which functions in and through the medium concerned. There are also two distinct types of sādhakas even among the emobdied beings. First are those sādhakas to whom the infusion of Divine Grace not only awakens instantaneously the latent knowledge of Divinity but also spontaneously transforms their person-ality fully from human to divine so that they have full and integral self-realisation in a moment.[8] The other type of aspirants are with lesser degree of perfection, and hence, they have to depend on external guru for awakening the latent knowledge of Divinity in themselves.[9]

When the Divine Grace is transmitted to the receptive vehicle of an aspirant by the guru, the veil of impurities covering his real svarūpa is lifted up in him and the latent knowledge of his Divinity is automatically aroused from within: The operation by which the guru actually accomplishes the two fold task is technically designated as the dīkṣā;[10]

The Dīkṣā, is an essential step in way of integral self realisation"[11]. It is essential and inevitable in all cases of infusion of Divine Grace even in those cases where the infusion has been direct from the Divine source. As such it does not merely signify external ceremonials which might be consciously experienced by the recipient souls or witnessed by all others. It is, in fact a subtle and inner process, by which the guru seeks to remove the mūla ajñāna from the ādhāra of the aspirant and awaken the latent knowledge of Divinity in him[12] and thus open the way to his integral self-realisation.

From the very view point of external ceremonial, Dīkṣā, according to Āgama, is of two kinds. viz. samayi Dīkṣā and

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8. *Ibid.*, Āh. IV, Kā. 72-73, p. 79.
9. *Ibid.*, Āh. XIII Verse 142-43, p. 93.
10. दीयते ज्ञानसद्भावः क्षीयते पशुवासना । —T.S.I. p. 3
11. इयं निर्वाण दीक्षा च, शिवसद्भावदायिनी । Sp. Kā., II. 7
   ...पारमार्थिकस्वरूपस्य दायिनी निर्वाणदीक्षा'''Sp. Ni, II, 7
   &/ एवं यो वेद तत्त्वेन तस्य निर्वाणदायिनी दीक्षा भवत्यसन्दिग्धा तिला-ज्याहुतिवर्जिता । Prā. Tri. 25.
12. T.Ā. XIII, kā, 174-75.

putraka Dikṣā.[13] Dīkṣā has another aspect also. It is not merely an external ceremonial, it is an inner process in which the guru transmits the Divine Grace to the disciple in intense form, commensurate with his capacity to receive it, Accordingly, four distinct forms of Dīkṣā, are recognised by the Trika system viz. The anupāya Dıkṣā, the śambhavī Dīkṣā, the Śakti Dīkṣā and the Āṇavi Dīkṣā. Though Abhinavagupta does not clearly refer to these four types of Dīkṣā his description of four distinct forms of samāveśa in the four upāyas is clearly indicative of the facts that there exist four corresponding forms of Dīkṣā also.[14]

The early exponents of this system speak of three upāyas only, the śāmbhava, śākta and the Āṇava upāyas[15] Anupāya is not an upāya in the conventional sense of the term. It is in fact an extra-ordinary upāya meant for extra-ordinary class of sādhakas, who have been recepients of extremely intense form of Divine Grace.[16] The remaining three upāyas the śambhava, the śākta and the Āṇava are for the ordinary sādhakas. Anupāya is called Anupāya, not because there is no use of any means whatsoever, but because the elaborate means are but of little importance.[17] The stage attained by this way may be

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13. समयी संस्कृतोप्येवं वचनेऽस्याहृंता भवेत्
श्रवणेऽध्ययने होमेपूजनादौ तथैव च। —Sv. Tan., 78.
चर्याध्यानविशुद्धात्मा लभते पदमैश्वरम्
अथ दीक्षाध्वशुद्धयथं भुक्तिमुक्तिफलार्थिनाम्। —Ibid,, 79.

14. सोपायत्वेऽपि इच्छा वा ज्ञानं वा क्रिया वा अभ्युपाय इति त्रैविध्यं शाम्भव-शाक्तावभेदेन समावेशस्य···T.S., I,p. 7···शश्वदेव पारमेश्वरः समावेशो निरुपायक इवः। Ibid, II, P. 9

15. Vasugupta has divided the Siva-Sutras into three sections– Sen, Sharma, D.B., The Philosophy of Sādhanā, p. 114.

16. उपायजालं न शिवं प्रकाशयेद्···
···स्वयंप्रकाशं शिवमविसत्क्षणात्। —T.S., p. 9.

17. अनुपायमिदं रूपं कोऽर्थो देशान्यत्र वै
सकृतस्यादेशेन पश्चात्तनुपायत्वमुच्यते। —T.A. II, 3.

compared to deep sleep, in which consciousness is free from all affections[18] Ānand śakti is predominating in this upāya.

The Śambhava upāya may be considered to be the chief and best of all ordinary upāyas for the realisation of the ultimate destiny, the Śivatva. The various upāyas are meant for sādhakas with varying capacities and therefore, belonging to different levels of spiritual evolution Śambhava upāya is a path in which the perfect knowledge. The knowledge of the ultimate reality[19] comes through mere exercise of the will power. By this way the sādhaka divinises every phase of his existence[20] and begins to feel that the entire creation is his Divine Glory. This existence leads him to the Supreme Realisation (Purṇā Ahaṁtā),[21] the Śivatva, the Supreme end of his journey.

Śaktopāya is the one way of the four ways, in which attempts have to be made to rise from the stage of the knowledge of duality to that of unity. It is called jñānopāya because the mental activities of meditation are the most important factors in it.

Āṇavopāya is that path in which the external ceremonies, such as repetition of certain religious formulas (Mantra), are used as means to self-realisation. In Śaiva system described the process in detail, in which the external ceremonies should be performed under the direct supervision of the guru. It is called 'kriyopāya, firstly because to the follower of this path, both the consciousness of self and that of the objective

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18. एवं परेच्छाशक्ति शक्तयंशसदुपायमिमं विदुः
 शाम्भवाख्यं समावेशं सुमत्यन्तेनिवासिनः। —T.Ā., I. 235.

19. न्यग्भूतेरिव तदुक्तं, वस्तु तत्प्रतिबिम्बितम्। T.Ā., III, Kā. 19

20. Sen Sharma, D.B. 'Concept of Pūrṇāhṁtā, A Study' in the Corpus of Indian Studies, Calcutta, 1980.

21. बहिर्भूतोऽवच्छिन्नो योऽसौ उच्चारादिरर्थः तत्साधनम्।
 —T. Ā. I. Comm. I, p. 188

universe, are equally prominent as in the characteristic experience[22] and secondly, the physical activities such as repetition of mantra, play an important part in it[23]

Thus, Mokṣa (liberation) is nothing, but the state of perfect purity of consciousness.[24] It is the realisation of the self, the parā saṁvit or the Supreme consciousness,[25] which is beyond the reach of both thought and language and is the ultimate source not only of both of them, but also of all that they imply or involve.

Recognition (Pratyabhijñā) of this reality is essential for obtaining liberation. A love-sick woman can not get any consolation and joy, even though her lover may be present near her unless she recognises him. The moment recognition dawnes she becomes all joyful. This is also the meaning of the famous formula '*tattvamasi*'. Recognition at once overcomes bondage. The liberated soul becomes one with Śiva and over enjoys the mystic bliss of oneness with the Lord. The sādhakas, when they achieve complete liberation in their embodied state, are technically called the jīvanmukta.[26] When

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22. यथा विस्फुरितादृशमनुसन्धिं विनाप्यलम्
भाति भावः स्फुटस्तद्वत् केषामपि शिवात्मता। —T.Ā.I. 186.

23. The repetition of a religious formula plays the same part in bringing about the liberation as does a lullaby in putting a child to sleep., Pandey, K.C.: Abhinavagupta—An Historical and Philosophical Study, p. 314.

24. स्वतन्त्रात्मातिरिक्तस्तु तुच्छोऽतुच्छोऽपि कश्चन
न मोक्षो नाम तन्नास्य प्रथन् नामापि गृह्यते। —T.Ā. I, p. 62.

25. मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि तत्।
स्वरूपं चात्मनः संवित् नान्यत···। —Ibid., I. 192.

26. इति वा यस्य संवित्तिः क्रीडात्वेनाखिलं जगत्
स पश्यन् सततं युक्तो, जीव-मुक्तो न संशयः। —Sp. Kā. II. 5.

the Jīvanmuktas are dissociated from their physical body apparatus, they establish themselves firmly and perfectly in their Integral Divine Svarūpa, and become the supereme Lord Himself. This is the culminating stage of their existence.[27]

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27. यदा त्वेकत्र संरुद्धस्तदा तस्य लयोदयौ
 नियच्छन् भोक्तृतामेति ततश्चक्रेश्वरो भवेत् । —*Ibid.* III; 19.

CONCLUSION

Spanda system is claimed to be the direct successor of the 'Āgamic' tradition and Advaita Vedānta of the 'Vedic' tradition. Both have the same points of agreement and disagreement between them as those which can be found between the two cultural traditions. For examples the 'Pūrṇatva' approach is developed in Spanda System and 'kaivalya' approach in the Advaita Vedānta. The two approaches might be described as the two paths, the path of happiness (ānanda) and the path of knowledge (jñāna). The path of ānanda is the path to utilize all the human potencies, faculities etc. and maintain the state of bliss and thus to release oneself. The path of kaivalya on the other hand, is to use these potencies and live with discriminatory knowledge in order to attain release. The vedānta approach regards knowledge as more fundamental, knowledge *suigeneris* for it. Will and feeling presuppose knowledge. These elements depend upon knowledge for their very existence. But knowledge need not depend upon them. Against this, will is accepted as more fundamental than knowledge in the Āgamic tradition. Knowledge is generated by will, as is observed in our daily life.

The concept of freedom (Svātantrya) or perfection (pūrṇatva) is fundamental to the Āgamic approach. Although freedom and perfection have been attributed to Brahman in the Vedānta tradition also, yet the vedāntic approach is more or less negative. Perfection or 'Pūrṇatva' esssentially means the purity of Being in the vedānta. Perfection of Brahman denotes its freedom from all becoming. To the followers of the Āgamas the exclusive separation between Spirit and World by the Vedāntin does not appear to be consistent with the notion.

of Perfection, which consists essentially in omniscience omnipotence, omnipresence, etc. That is why the vedāntic absolutism could not become all inclusive. As there is hesitation in regarding māyā as real, the vedānta advaitism is exclusive and is based upon renunciation or elimination it could not be all embracing.

Generally speaking there are two ways in which the term 'freedom' might be used, it might be referred to as 'freedom from', if used in a negative sense, and as 'freedom to', when used in a positive sense. "Freedom to" is a positive description of the capacity of something to bring about the occurrance or non-occurrance of certain events. On the other hand, freedom from' denotes the purity or transcendence of a thing from the others. Absolute freedom can be explained as the stage where one is 'free to' and 'free from' with respect to every occurrance or non-occurrance.

There are certain other fundamental differences between the two approaches. The Vedānta tradition seems to be based upon an exclusive or absolute separation of the real and unreal. The distinction between the real and the illusory is the very presupposition of spiritual awakening. Illusion is the datum for philosophy according to the vedānta. The experience of illusion provides the criterion of the Real as non-cancellable (Abādhya) and the illusory as concellable (bādhya), It is significant that Śaṁkara not only begins his commentary of the Brahma sūtra with an analysis of illusion but also insists upon certain essential requirements for spiritual realization. The first and foremost esssential qualification of seeker after truth (jijñāsu) is to have the sense of discrimination between the real and the unreal, the eternal and the false (nityanityaviveka). The emphasis upon this qualification brings out clearly the difference of the Vedānta with the non-eternalists (i.e. the Buddhists) on the one hand, and the tāntric integralists (śaivites), on the other. While nothing is eternal or permanent for the Buddhists, everything is real for the Tāntric integralists, even the unreal is real for them. The Śaivite who has attained liberation in life sees the entire world as his own self. He develops an X-ray vision in which the

phenomenal events appear to be more sport of his own conscious energy (cit-śakti). Doubts donot trouble him any more for he realizes the identity between the 'internal' and the 'external'. Both internal and external are the aspects of one and the same process. The realization of this identity is itself regarded as the attainment of the Highest Bliss, the unity of Sāmarasya of Śiva and Śakti. (Abhinavagupta asserts that nothing is unreal in the Śaiva approach). In the world whatever enters into consciousness is manifestation of the self. And the reality of whatever enters into consciousness cannot be denied. The objects shine, they don't cease to be by a mere emphatic denial. As opposed to this, one does not deserve to be taught about Brahman, unless one possesses the powers of discrimination etc.. in the vedānta approach.

Unlike, other absolutists, the Śaiva absolutists regards negation or limitation as a power of the absolute. Negation represents the power of self-limitation of the absolute. The power of freedom of consciousness plays a vital role in the manifestation of the universe. It is this power of śakti in the absolute which gives rise to evolution and involution of the world. According to spanda śāstra it is wrong to assume either that Śakti is the Supreme Reality in itself or that it is merely an illusion. In order to arrive at the true conception of Śakti, we have to avoid these two extreme views. It is cit śakti, which gives rise to the manifestation of innumerable śaktis in the world. It is because of their resting Śiva, which is the only place of rest that the innumerable powers produce various effects.

Many systems failed in their attempt to explain the relationship between the absolute and the phenomena, because they created an artificial gulf between consciousness and freedom. They could not realise that devoid of freedom, consciousness would become inert. Sāṁkhya dualism ultimately leads some thinkers to this conclusion. But we have to accept that Reality is Śiva-Śakti, to avoid the riddles of thought. According to Spanda system, those systems which regard that Śakti exists in itself as independent of śiva and also those

which hold Śiva to be absolutely pure, devoid of any power, are ultimately led to nihilism. The sāṁkhya and the vedāntin both were wrong inholding śakti to be inert. Unlike the vedānta absolute, śiva has the power of freedom as His essential nature. Indeed, even the sāṁkhya, and the vedāntins are ultimately forced to admit this, they are not prepared to admit it openly. The Sāṁkhya, while postulating the independence of Prakṛti, also make it at the same time dependent upon Puruṣa. The vedāntin also regards Māyā as a śakti of Brahman. However, because the Sāṁkhya and vedānta regard power as essentially material, both of them fail to xplain the relationship between śakti and consciousness. The concept of avidyā does not amount to an explanation of relationship.

Although the Spanda system agrees with the sāṁkhya in egarding the world as real, it emphatically rejects the dualism of sāṁkhya. It also agrees with the vedāntin in accepting the world as non-different from Brahman, but it rejects the vedāntic view that the world is illusory. The universe is essentially, identical with the Absolute. According to Śaivism, Māyā actually means the principle which differentiates the universe into a complex of subject and object of thought. In contrast, with the vedānta, śaivism holds that Māyā is nothing but an appearance of the Divine śakti. When it exists in identity with Śiva, prior to creation, it is known as śakti-māyā (Mahāmāyā), the Divine Freedom itself. It is known as Śuddha-Māyā (Tattvamāyā) when is manifested as pure creation. Further, when it is manifested in-to different parts, it is known as Granthi Māyā or Aśuddha māyā. Like the vedāntin, the Śaivite also regards śakti as acintya or indescribable. In order to avoid dualism, Mārā-śakti has to be regarded as the essential nature of Reality.

The vedānta tradition presupposes opposition between knowledge and ignorance. According to it knowledge and ignorance are opposed to each other like light and darkness. The concept of avidyā or ignorance is of fundamental importance for the spiritual discipline prescribed in the vedānta.

Truth and falsity are qualitatively different and absolutely opposed to each other. The transition from errror to truth is like transition from darkness to light. Knowledge and ignorance cannot exist simultaneously, with the down of knowledge ignorance disappears altogether. In the Śaiva tradition on the otherhand, knowledge and ignorance are not accepted as absolutely separate. According to the Śaivite knowledge is ignorance self-revealed and ignorance is knowledge self-concealed. Ignorance is a manifestation of divine freedom itself. In the words of Śrī-Aurbindo". "The principle of ignorance lies midway between the Supreme Consciousness and the total inconscience. But ignorance and inconscience are the exclusive and separative movements of the same consciousness Force which assumes these apparently opposite and contradictory forms in order to proceed with the work of creation." Ignorance is a manifestation of the power of freedom of Self. It is the light which gives rise to darkness through self friction. Ignorance is nothing but a self-limitation or self-concentration of consciousness or knowledge.

In the sphere of '*sādhanā*' or spiritual discipline also there is a great difference in the outlook of the two approaches. The distinction between the pure and the impure and emphasis upon the pure (means) constitute a conspicuous features of the vedānta tradition. Throughout the vedās and vedānta there is present a highly contemptuous attitude towards the impure. On the other hand, there is not only a lack of enthusiasm to draw any distinction between the pure and impure in the āgamic tradition but there are positive suggestions and directions not to distinguish the two. The devotee is repeatedly asked to develop the attitude to regard everything as pure.

The uniqueness of the Tāntric tradition lies in the fact that while the followers of other traditions, especially the followers of the vedānta try to attain release by avoiding what they regard as evil or impure, the Tāntric gains release through enjoyment or realisation of the so called 'evil or impurity.

This gives rise to another point of difference between the two traditions Bhoga and yoga, sensous joy and union with the Divine, are taken to be identical in the Śaiva approach. On this point the Śaiva discipline differs radically from other spiritual disciplines. Yoga and Bhoga are the same according to Śaivism. Through proper discipline bhoga itself can be transformed into a way of yoga. Śaivism is an erotic life philosophy.

Next while the vedānta tradition is open only to the upper castes, the dvijas or twoice-born, the Śaivism insists upon eligibility of all persons, castes and sexes for spiritual realization—"*yasya kasyacitjanto riti nātra jātyāddyapekṣā kācit.*

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The Stotra entitled Jñāna Candrodaya is now in Oriental Institute, Baroda. It may be possible that it is Jñānagarbha Stotra, as it is in the form of Stotra.

(2) *Trika Hṛdayam*—The name of Trika-Hṛdayam is found in Svacchandoddyota, Śiva-Śūtra Vimarśiṇī and Spanda-Nirṇaya of Kṣemarāja. There is a verse, quoted in Pratyabhijñā Hṛdayam, by the name of Trikasāra, (Pṛ, Hṛ. Vi, Comm.). The same verse is mentioned by the name of Trika-Hṛdaya in Śiva-Sūtra-Vimarśiṇī (p. 9).

(3) *Naiśvāsa Tantra*—A verse of it is mentioned in Śiva-Sūtra Vimarśiṇī—Hall Counted it as Tantrāgama —(p. 198).

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स्पन्दकारिकाः

श्रीभट्टकल्लटवृत्तिसहिता

यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ ।
तं शक्तिचक्रविभवप्रभवं शङ्करं स्तुमः ॥१॥

अनेन स्वस्वभावस्यैव शिवात्मकस्य संकल्पमात्रेण जगदुत्पत्तिसंहारयोः कारणत्वं, विज्ञानदेहात्मकस्य शक्तिचक्रैश्वर्यस्योत्पत्तिहेतुत्वं, नमस्कारद्वारेण प्रतिपाद्यते ॥१॥

यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् ।
तस्यानावृतरूपत्वान्न निरोधोऽस्ति कुत्रचित् ॥२॥

कथं पुनः स्वस्वभावस्यैव संसारिणः शिवत्वेन निर्देशः—इति यद्युच्यते, तत् यत्र स्थितम् इदं जगत्, यस्मात् च उत्पन्नं तस्य संसार्यवस्थायामपि अनाच्छादितस्वभावत्वात् न क्वचित् निरोधः, अतः शिवत्वमुच्यते ॥२॥

जाग्रदादिविभेदेऽपि तदभिन्ने प्रसर्पति ।
निवर्तते निजान्नैव स्वभावादुपलब्धृतः ॥३॥

जाग्रदादिनापि भेदे प्रथमाने न तस्य स्वरूपम् आव्रियते, यस्माद् उपलब्धृरूपत्वं त्रिष्वपि पदेषु साधारणम्, न तस्य स्वरूपान्यथाभावः, यथा विषस्याङ्कुरादिषु च पञ्चसु स्कन्धेषु ॥३॥

अहं सुखी च दुःखी च रक्तश्चेत्यादिसंविदः ।
सुखाद्यवस्थानुस्यूते वर्तन्तेऽन्यत्र ताः स्फुटम् ॥४॥

स चानुस्यूत एव सर्वास्ववस्थासु, यस्मात् 'य एव अहं सुखी स एव अहं दुःखी, रक्तो वा पश्चात् स्थित' इति अनुस्यूतत्वेन; अन्यत्र अवस्थाव्यतिरिक्ते। यदागमः'............स स्वभावः परः स्मृतः।' इति ॥४॥

न दुःखं न सुखं यत्र न ग्राह्यो ग्राहको न च ।
न चास्ति मूढभावोऽपि तदस्ति परमार्थतः ॥५॥

तस्य चायं स्वभावो यत् सुख-दुःख-ग्राह्यग्राहक-मूढतादिभावैरस्पृष्टः । स एव च परमार्थतोऽस्ति नित्यत्वात् । सुखादयः पुनः संकल्पोत्थाः क्षणभङ्गुरा आत्मस्वरूपबाह्याः शब्दादिविषयतुल्याः । न च, सुखादिस्वरूपो यदा नासौ तदा पाषाणप्रख्य एव ॥५॥

यत: करणवर्गोऽयं विमूढोऽमूढवत् स्वयम् ।
सहान्तरेण चक्रेण प्रवृत्तिस्थितिसंहृती: ।।६।।
लभते, तत्प्रयत्नेन परीक्ष्यं तत्त्वमादरात् ।
यत: स्वतन्त्रता तस्य सर्वत्रेयमकृत्रिमा ।।७।।

यत: करणवर्गस्य अन्तश्चक्रसहितस्य विमूढस्याप्यमूढवत् उत्पत्तिस्थितिनिरोधा:, सोऽन्येषां चैतन्योपादने समर्थ: कथं नि:स्वभाव: । तस्मात् तत् तत्त्वं यत्नेन परीक्षितव्यं योगिना । यथास्य करणादिषु चैतन्यदाने स्वातन्त्र्यम्, तथा परपुरादिष्वपि सम्भाव्यते; स्वातन्त्र्यस्य स्वस्वभावभूतस्य सर्वत्राकृत्रिमस्याभ्यासात् यतो व्यक्ति: ।।६-७।।

न हीच्छानोदनस्यायं प्रेरकत्वेन वर्तते ।
अपि त्वात्मबलस्पर्शात् पुरुषस्तत्समो भवेत् ।।८।।

न च इच्छाप्रेषणेन करणानि प्रेषयति, अति तु स्वस्वरूपे स्थित्वा केवलं यादृशी तस्येच्छा प्रवर्तते तथाविधमेव स बाह्यान्तरं कार्यमुत्पादयति, तेन न करणविषयमेव सामर्थ्यम्, किं तु तस्य सर्वत्र ।।८।।

निजशुद्धयासमर्थस्य कर्तव्येष्वभिलाषिण: ।
यदा क्षोभ: प्रलीयेत तदा स्यात्परमं पदम् ।।९।।

स चास्य आत्मबलस्पर्श: सहजया अशुद्धया व्याप्तस्य कार्यमिच्छतोऽपि न भवति, किन्तु यदा क्षोभ: 'अहमिति' प्रत्ययभावरूपोऽस्य प्रलीयेत, तदास्य भवति परमे पदे प्रतिष्ठानम् ।।९।।

तदास्याकृत्रिमो धर्मो ज्ञत्वकर्तृत्वलक्षण: ।
यतस्तदीप्सितं सर्वं जानाति च करोति च ।।१०।।

यत: तस्मिन् प्रलीनक्षोभात्मके काले अकृत्रिम: सहजो ज्ञत्वकर्तृत्वभावरूपो धर्मो यस्मात्, तस्मिन् एव प्राप्तयोगात्मके काले यत् यद् ज्ञातुम् इच्छति तत् तत् जानाति च करोति च, नान्यदा संसार्यवस्थायाम् ।।१०।।

तमधिष्ठातृभावेन स्वभावमवलोकयन् ।
स्मयमान इवास्ते यस्तस्येयं कुसृति: कुत: ? ।।११।।

तदेवम्, यत: सर्वानुस्यूत: सर्वसामर्थ्ययुक्तश्च आत्मस्वभाव:, तस्मात् तम् अधिष्ठातृभावेन सर्वव्यापकत्वेन स्वभावं पश्यन्, विस्मयाविष्ट इव यस्तिष्ठति, तस्य कुत्सिता सृति: सरणं न भवति ।।११।।

नाभावो भाव्यतामेति न च तत्रास्त्यमूढता ।
यतोऽभियोगसंस्पर्शात्तदासीदिति निश्चय: ।।१२।।

न तु अभावो भावनीयो, यथा अन्यैर्योगिभिः उपदिश्यते,

'अभावं भावयेत्तावद्यावत्तन्मयतां व्रजेत्,

इति । न चैतत् युक्तम्, यस्मात् नाभावे भावना युज्यते मूढावस्थैव सा यस्मात् उत्तरकालम् अभियोगसंस्पर्शात् अभिलापसंयोगात्—'सा शून्यावस्था अतीता मम' इति स्मर्यते, न च आत्मस्वभाव एषः, यस्मात् न त्वेवं चिद्रूपत्वं मूढावस्थावत् स्मर्यते, तस्य सर्वकालमनुभवितृत्वेनाननुभवो नित्योदितत्वात् ॥१२॥

अतस्तत्कृत्रिमं ज्ञेयं सौषुप्तपदवत् सदा ।
न त्वेवं स्मर्यमाणत्वं तत्तत्त्वं प्रतिपद्यते ॥१३॥

अभावभावनालब्धभूमिकस्यापि कृत्रिमा अनित्या सा अवस्था, यथा, सौषुप्ते पदे, यस्मात् चिद्रूपत्वं तु आत्मनः स्वरूपं नित्यसन्निहितं तदेव गुरूपदेशेन नित्यमेवानुशीलनीयम् ॥१३॥

अवस्थायुगलं चात्र कार्यकर्तृत्वशब्दितम् ।
कार्यता क्षयिणी तत्र कर्तृत्वं पुनरक्षयम् ॥१४॥

अवस्थायुगलम्, अवस्थाद्वयमेव कार्यकर्तृत्वसंज्ञं भोग्यभोक्तृभेदभिन्नम्, तत्र यो भोग्यरूपो भेदः स उत्पद्यते नश्यति च; भोक्तृभेदस्तु चिद्रूपः पुनर्न जायते न कदाचिद् विनश्यति तेन नित्यः ॥१४॥

कार्योन्मुखः प्रयत्नो यः केवलं सोऽत्र लुप्यते ।
तस्मिँल्लुप्ते विलुप्तोऽस्मीत्यबुधः प्रतिपद्यते ॥१५॥

कार्यसंपादनसामर्थ्यं बाह्यकरणव्यापाररूपं केवलं विलुप्यते, स्थगितेन्द्रियस्य तस्मिन् विलुप्ते सामर्थ्ये 'स्वभावो मे विलुप्त'—इति अबुधो जानाति, न तु भावस्य विनाशोऽस्ति ॥१५॥

न तु योऽन्तर्मुखो भावः सर्वज्ञत्वगुणास्पदम् ।
तस्य लोपः कदाचित् स्यादन्यस्यानुपलम्भनात् ॥१६॥

न तु यः अन्तर्मुखः अन्तश्चक्रारूढस्वभावः सर्वज्ञत्वादिगुणाश्रयः तस्य विनाशः कदाचित्, तस्मात् द्वितीयस्यान्यस्याभावात् तत्स्वरूपमेव व्योमवत् चिद्रूपतया सर्वत्र अनुभवति इति ॥१६॥

तस्योपलब्धिः सततं त्रिपदाव्यभिचारिणी ।
नित्यं स्यात् सुप्रबुद्धस्य, तदाद्यन्तेऽपरस्य तु ॥१७॥

तस्य चिद्रूपस्य सर्वगतस्य स्वस्वभावस्य उपलब्धिः त्रिषु जाग्रदादिषु पदेषु नित्यं सुप्रबुद्धस्य भवति, तदाद्यन्ते अपरस्य प्रबुद्धस्य स्वप्नसुषुप्तादौ, जाग्रत्तुर्यौ त्वागममात्रगम्यो ॥१७॥

ज्ञानज्ञेयस्वरूपिण्या शक्त्या परमया युतः ।
पदद्वये विभुर्भाति तदन्यत्र तु चिन्मयः ।।१८।।

ज्ञानज्ञेयभेदेन द्विरूपे जाग्रत्स्वप्नात्मके पदद्वये संवेदनम्, सुषुप्ततुर्यात्मके पदद्वये पुनश्चिद्रूपत्वेन केवलम् अनुभवः, न तु द्वितीयमन्यत्वेन उपलभ्यते ।।१८।।

गुणादिस्पन्दनिःष्यन्दाः सामान्यस्पन्दसंश्रयात् ।
लब्धात्मलाभाः सततं स्युर्ज्ञस्यापरिपन्थिनः ।।१९।।

गुणस्पन्दस्य सत्त्वरजस्तमोरूपस्य ये निःष्यन्दाः प्रवाहाः, ते सामान्यस्पन्दमाश्रित्य प्रसृता अपि सततं ज्ञस्य विदितवेद्यस्य योगिनः स्युर्भवेयुः भवन्त्यपरिपन्थिनः अनाच्छादकाः स्वभावस्य ।।१९।।

अप्रबुद्धधियस्त्वेते स्वस्थितिस्थगनोद्यताः ।
पातयन्ति दुरुत्तारे घोरे संसारवर्त्मनि ।।२०।।

स्वल्पप्रबोधांस्तु स्वस्थितेः चिद्रूपायाः स्थगनं कृत्वा, ते गुणाः पातयन्ति दुरुत्तारे अस्मिन् विषमे संसारवर्त्मनि, यतस्तदात्मकमेव नित्यमात्मानं पश्यन्ति, न तु शुद्धबुद्धस्वरूपतया ।।२०।।

अतः सततमुद्युक्तः स्पन्दतत्त्वविविक्तये ।
जाग्रदेव निजं भावं न चिरेणाधिगच्छति ।।२१।।

अतः सततं सर्वकालं यः करोत्युद्योगं स्पन्दतत्त्वस्य स्वरूपाभिव्यक्त्यर्थं, स जाग्रदवस्थायामेव निजमात्मीयं तुर्यभोगाख्यं स्वभावम् अचिरेणैव कालेन प्राप्नोति ।।२१।।

अतिक्रुद्धः प्रहृष्टो वा किं करोमीति वा मृशन् ।
धावन् वा यत्पदं गच्छेत्तत्र स्पन्दः प्रतिष्ठितः ।।२२।।

तस्य च स्पन्दतत्त्वस्य अतिक्रुद्धे प्रहृष्टे धावमाने च किं करोमि, इत्येवं चिन्ताविष्टे यदा शक्तिप्रत्ययस्तन्मयः, तदा स्पन्दतत्त्वस्य स्फुट एवोदयो गुरूपदेशात् अधिगन्तव्यः ।।२२।।

यामवस्थां समालम्ब्य यदयं मम वक्ष्यति ।
तदवश्यं करिष्येऽहमिति संकल्प्य तिष्ठति ।।२३।।
तामाश्रित्योर्ध्वमार्गेण सोमसूर्यावुभावपि ।
सौषुम्नेऽध्वन्यस्तमितो हित्वा ब्रह्माण्डगोचरम् ।।२४।।
तदा तस्मिन् महाव्योम्नि प्रलीनशशिभास्करे ।
सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः ।।२५।।

यां स्पन्दस्वरूपरूपामवस्थामवलम्ब्य 'यत्किंचित् अयं मम वक्ष्यति, तत् अवश्यं करिष्यामि' इत्यध्यवसायेन स्पन्दतत्त्वमधिष्ठाय यो वर्तते ॥२३॥

तस्य, तामवस्थामाश्रित्य पुरुषस्य, सोमसूर्यौ द्वावपि सौषुम्ने अध्वनि मध्य-नाड्यभिधाने, अस्तमयं कुरुतः, ब्रह्माण्डगोचरं शरीरमार्गं परित्यज्य योगिनः ॥२४॥

तस्मिन् महाव्योम्नि प्रत्यस्तमित-शशिभास्करे यस्य स्वस्वभावाभिव्यक्तिः न सम्यक् वृत्ता, स स्वप्नादिना मुह्यमानोऽप्रबुद्धो निरुद्धःस्यात्, प्रबुद्धः पुनरनावृत एव भवति ॥२५॥

तदाक्रम्य बलं मन्त्राः सर्वज्ञबलशालिनः ।
प्रवर्तन्तेऽधिकाराय करणानीव देहिनाम् ॥२६॥

तत् बलं निरावरणचिद्रूपमाधिष्ठाय, मन्त्राः सर्वज्ञत्वादिना बलेन श्लाघा-युक्ताः प्रवर्तन्ते अनुग्रहादौ स्वाधिकारे। करणानि यथा देहिनाम्, नान्येन आकारादिविशेषेण ॥२६॥

तत्रैव संप्रलीयन्ते शान्तरूपा निरञ्जनाः ।
सहाराधकचित्तेन तेन ते शिवधर्मिणः ॥२७॥

तत्रैव स्वस्वभावव्योम्नि निवृत्ताधिकाराः प्रलीयन्ते, शान्तरूपाः, माया-कालुष्यरहिताः, सह साधकचित्तेन; अनेन कारणेन शिवसंयोजनास्वभावेन, इति शिवात्मका उच्यन्ते ॥२७॥

यस्मात् सर्वमयो जीवः सर्वभावसमुद्भवात् ।
तत्संवेदनरूपेण तादात्म्यप्रतिपत्तितः ॥२८॥

सर्वात्मक एवायमात्मा सर्वानुभावोत्पत्तिद्वारेण अनुभूयमानस्यैव संवेदनात् बाह्यार्थमनुभूयमानमेव शरीरत्वेन गृह्णाति, न तु शिरःपाण्यादिलक्षितम् एक-मेवास्य शरीरम् ॥२८॥

तेन शब्दार्थचिन्तासु न सावस्था न यः शिवः ।
भोक्तैव भोग्यभावेन सदा सर्वत्र संस्थितः ॥२९॥

तेन तथाविधेन सर्वात्मकेन स्वभावेन, शब्दार्थयोः चिन्तासु न सा अवस्था या शिवस्वभावं न व्यञ्जयति, अतो भोक्तैव हि भोग्यभावेन सर्वत्रावस्थितो, न त्वन्यत् भोग्यमस्ति ॥२९॥

इति वा यस्य संवित्तिः क्रीडात्वेनाखिलं जगत् ।
स पश्यन् सततं युक्तो जीवन्मुक्तो न संशयः ॥३०॥

एवंस्वभावं यस्य चित्तं, यथा—'मन्मयमेव जगत् सर्वम् इति', स सर्वं क्रीडात्वेन पश्यन् नित्ययुक्तत्वात् जीवन्नेव ईश्वरवत् मुक्तो, न त्वस्य शरीरादि बन्धकत्वेन वर्तते ॥३०॥

अयमेवोदयस्तस्य ध्येयस्य ध्यायिचेतसि ।
तदात्मतासमापत्तिरिच्छतः साधकस्य या ॥३१॥

तत्संवेदनद्वारेण यः तदात्मग्रहो मन्त्रन्यासात्मकः स एवोदयः तस्य ध्येयस्य मन्त्रात्मनः साधकचेतसि, तादात्म्यं तत्स्वभावत्वप्राप्तिः मन्त्रदेवतया सह साधकस्य मन्त्रोच्चारणेच्छया संपादिता ॥३१॥

इयमेवामृतप्राप्तिरयमेवात्मनो ग्रहः ।
इयं निर्वाणदीक्षा च शिवसद्भावदायिनी ॥३२॥

इयमेव सा मिथ्याज्ञानशून्यस्य साधकस्य निरावरणस्वस्वरूपसंवित्तिः अमृतत्वप्राप्तिः न तु रसास्वादरूपस्य धातुसारस्य स्थूलस्यास्वादनम् अमृतप्राप्ति-रुक्ता, यैव मन्त्रोच्चारणमात्रेणैव मन्त्रस्वरूपावस्थितिप्राप्तिः सैवात्मनो ग्रहण-मित्युक्ता । यस्मात् 'आत्मनो ग्रहणं कुर्याद्दीक्षाकाले गुरुर्धिया' इति । न पुन-र्लोष्टादिवत् हस्तेन तस्यामूर्तस्य ग्रहणं भवति, अत एव चेयमेव सा निर्वाणदीक्षा शिवसद्भावदायिनी, परमशिवस्वरूपाभिव्यञ्जिका ॥३२॥

यथेच्छाभ्यर्थितो धाता जाग्रतोऽर्थान् हृदि स्थितान् ।
सोमसूर्योदयं कृत्वा संपादयति देहिनः ॥३३॥
तथा स्वप्नेऽप्यभीष्टार्थान् प्रणयस्यानतिक्रमात् ।
नित्यं स्फुटतरं मध्ये स्थितोऽवश्यं प्रकाशयेत् ॥३४॥
अन्यथा तु स्वतन्त्रा स्यात् सृष्टिस्तद्धर्मकत्वतः ।
सततं लौकिकस्येव जाग्रत्स्वप्नपदद्वये ॥३५॥

यथास्यानभिव्यक्तस्वस्वरूपस्य योगिनो जाग्रदवस्थायां यथा यथा इच्छा भवति, तथैव तस्यानेकार्थसंनिधानेऽभिमतस्यैव कस्यचिदर्थस्य दर्शनं भवति नट-मल्लप्रेक्षादिषु सोमसूर्योदयं कृत्वा चक्षुरादिष्ववधानेन ॥३३॥

तथा स्वप्नेऽपि अभीष्टार्थानेव पश्यति, प्रणयस्यानतिक्रमात् इच्छाभ्यर्थनाया अनतिक्रमात्, यच्च तन्मध्ये हृदयं स्फुटतरम् अभिव्यक्तम् नित्यं तदेतत् 'स्वप्न-स्वातन्त्र्यम्' इत्युच्यते, अयमेव तमोवरणनिर्भेद इत्यर्थः ॥३४॥

अन्यथा तु स्वरूपस्थित्यभावे स्वतन्त्रा स्यात् स्वप्ने आलबिड़ालदर्शनरूपा सृष्टिः, यस्मात् तत्तत्त्वं सृष्टिस्वभावं प्रसवधर्मत्वात्; यथा सततं सर्वस्य लोकस्य जाग्रद्वृत्तौ स्वप्नावस्थायां च संबन्धासंबन्धविकल्पाः ॥३५॥

यथा ह्यर्थोऽस्फुटो दृष्टः सावधानेऽपि चेतसि ।
भूयः स्फुटतरो भाति स्वबलोद्योगभावितः ।।३६।।

यथा किल दूरस्थितः कश्चिदर्थः पुरुषेण पूर्वं सावधानेनापि न लक्ष्यते स एव स्फुटतरो भवति, प्रयत्नविशेषेण निरूप्यमाणस्तत्रैव स्थितस्य ।।३६।।

तथा यत्परमार्थेन यदा यत्र यथा स्थितम् ।
तत्तथा बलमाक्रम्य न चिरात् संप्रवर्तते ।।३७।।

तथा तेनैव प्रयत्नविशेषेण यत् वस्तु येन रूपेण यदा यस्मिन् काले, यत्र देशे, यथा येनाकारेण संस्थितं, तद वस्तु तथा स्वबलं स्वस्वरूपमाश्रितस्याचिरेणैव कालेन प्रतिभाति निरावरणस्वरूपत्वात् तेनातीतानागत ज्ञानं परिमितविषयं न किञ्चिदाश्चर्यम् ।।३७।।

दुर्बलोऽपि तदाक्रम्य यतः कार्ये प्रवर्तते ।
आच्छादयेद् बुभुक्षां च तथा योऽतिबुभुक्षितः ।।३८।।

क्षीणधातुरपि तद्बलमुत्साहलक्षणमाक्रम्य यतः कार्ये प्रवर्तते, यथा च कश्चिद् अशक्तोऽपि व्यायामाभ्यासेन महतीं शक्तिं प्राप्नोति उद्योगबलेन, तथानेन स्वभावानुशीलनेन बुभुक्षामपि आच्छादयति योऽतिबुभुक्षितः स्यात्, यतः सर्वत्रैवात्मस्वरूपस्य कार्यकारणसंपादनसामर्थ्यमविलम्बम् ।।३८।।

अनेनाधिष्ठिते देहे यथा सर्वज्ञतादयः ।
तथा स्वात्मन्यधिष्ठानात् सर्वत्रैवं भविष्यति ।।३९।।

अनेनात्मस्वभावेन अधिष्ठते व्याप्ते शरीरे सर्वज्ञतादयो यस्मात्, तत्र स्वल्पयूकाभक्षणमपि क्षिप्रमेव जानाति, तथा स्वात्मन्यवहितस्य सर्वत्र सर्वज्ञता भविष्यति ।।३९।।

ग्लानिर्विलुम्पिका देहे तस्याश्चाज्ञानतः सृतिः ।
तदुन्मेषविलुप्तं चेत् कुतः सा स्यादहेतुका ।।४०।।

ग्लानिः किल शरीरस्य विनाशिनी । सा च ग्लानिरज्ञानादुत्पद्यते । तदज्ञानम् उन्मेषेणात्मस्वभावेन यदि नित्योज्झितं तदा सा कुतः, कारणरहिता भवेत् ? अनेनैव कारणेन वलीपलिताभावः शरीरदाढ्यं च योगिनाम् ।।४०।।

एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः ।
उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ।।४१।।

एकत्र विषये व्यापृतचित्तस्य यतो यस्मात् स्वभावात् झगित्यन्या चिन्तोत्पद्यते, स चिन्तायाः कारणम् उन्मेषो ज्ञातव्यः । स तु स्वयमेव योगिना लक्षणीयः, चिन्ताद्वयान्तर्व्यापकतयानुभूयमानः ।।४१।।

अतो बिन्दुरतो नादो रूपमस्मादतो रसः ।
प्रवर्तन्तेऽचिरेणैव क्षोभकत्वेन देहिनः ॥४२॥

अतः अस्माद् उन्मेषाद् अनुशील्यमानात् 'बिन्दुः' तेजोरूपः, 'नादः' प्रणवाख्यः शब्दः, 'रूपम्' अन्धकारे दर्शनम्, रसः अमृतास्वादो मुखे, एते क्षोभकत्वेन प्रवर्तन्ते अचिरेण कालेन ॥४२॥

दिदृक्षयेव सर्वार्थान् यदा व्याप्यावतिष्ठते ।
तदा किं बहुनोक्तेन स्वयमेवावभोत्स्यते ॥४३॥

दिदृक्षा द्रष्टुमिच्छा, तदवस्थास्थ इव सर्वान् भावान् यदा व्याप्यावतिष्ठते, तदा किं बहुना उक्तेन, स्वयमेव तत्त्वस्वभावम् अवभोत्स्यते ज्ञास्यति ॥४३॥

प्रबुद्धः सर्वदा तिष्ठेज्ज्ञानेनालोच्य गोचरम् ।
एकत्रारोपयेत् सर्वं ततोऽन्येन न पीड्यते ॥४४॥

प्रबुद्धोऽसंकुचितशक्तिः सर्वकालं तिष्ठेत्, ज्ञानेनालोच्य गोचरम्-ज्ञेयं परिच्छिद्य । एवमेकत्र तत्त्वसद्भावे विद्यात्मके आरोपयेत सर्वम् । ततोऽन्येन वक्ष्यमाणेन कलासमूहेन न पीड्यते ॥४४॥

शब्दराशिसमुत्थस्य शक्तिवर्गस्य भोग्यताम् ।
कलाविलुप्तविभवो गतः सन् स पशुः स्मृतः ॥४५॥

शब्दराशिरकारादिक्षकारान्तः तत्समुद्भूतस्य कादिवर्गात्मकस्य ब्राह्म्यादिशक्तिसमूहस्य; भोग्यतां गतः पुरुषो, ब्राह्म्यादीनां कलाभिः ककाराद्यक्षरैर्विलुप्तविभवः स्वस्वभावात् प्रच्यावितः पशुरुच्यते ॥४५॥

परामृतरसापायस्तस्य यः प्रत्ययोद्भवः ।
तेनास्वतन्त्रतामेति स च तन्मात्रगोचरः ॥४६॥

परामृतरसात् स्वरूपात् अपायः प्रच्युतिः, तस्य यः प्रत्ययोद्भवो विषयदर्शने स्मरणोदयो यतः, तेन पुरुषोऽस्वतन्त्रताम् असर्वगत्वं च प्राप्नोति, स च प्रत्ययः तन्मात्रगोचरो रूपाद्यभिलापात्मकः ॥४६॥

स्वरूपावरणे चास्य शक्तयः सततोत्थिताः ।
यतः शब्दानुवेधेन न विना प्रत्ययोद्भवः ॥४७॥

स्वरूपस्य स्वभावस्याच्छादने चास्य पुरुषस्य शक्तयो ब्राह्म्याद्याः पूर्वमुक्ता याः, ताः सततम् उद्युक्ताः । यतः शब्दरहितस्य प्रत्ययस्य ज्ञानस्य नास्त्येव कस्यचिदुद्भवः ॥४७॥

सेयं क्रियात्मिका शक्तिः शिवस्य पशुवर्तिनी ।
बन्धयित्री स्वमार्गस्था ज्ञाता सिद्ध्युपपादिका ॥४८॥

सा चेयं क्रियास्वभावा भगवतः पशुवर्तिनी शक्तिः । यदुक्तम्—

'न सा जीवकला क्वचित् सन्तानद्वयवर्तिनी ।
व्याप्त्री शिवकला यस्यामधिष्ठात्री न विद्यते ॥'

इति । सैव च बन्धकारणम् अज्ञाता, ज्ञाता सा च पुनः परापरसिद्धिप्रदा भवति पुंसाम् ॥४८॥

तन्मात्रोदयरूपेण मनोऽहंबुद्धिवर्तिना ।
पुर्यष्टकेन संरुद्धस्तदुत्थं प्रत्ययोद्भवम् ॥४९॥

तन्मात्रोदयः, तन्मात्राणां शब्दादीनाम् अनुभवरूपेण, मनोऽहंकारबुद्धिभिः इति त्रिभिः परामृश्यमानेन पुर्यष्टकेन बद्धः, तदुत्थं तस्मादुद्भूतं सुखदुःखसंवेदनरूप तदा ॥४९॥

भुङ्क्ते परवशो भोगं तद्भावत् संसरत्यतः ।
संसृतिप्रलयस्यास्य कारणं संप्रचक्ष्महे ॥५०॥

भुङ्क्ते अश्नाति, अस्वतन्त्रो भोगं सुखदुःखसंवेदनरूपं, तस्य पुर्यष्टकस्य भावात् संसरति संसारशरीरे, अतः संसृति-प्रलयस्य जन्ममरणप्रवाहरूपस्य संसारस्य विनाशकारणं संप्रचक्ष्महे वक्ष्यामः ॥५०॥

यदा त्वेकत्र संरूढस्तदा तस्य लयोदयौ ।
नियच्छ भोक्तृतामेति ततश्चक्रेश्वरो भवेत् ॥५१॥

यदा पुनस्त्वेकत्र स्थूले सूक्ष्मे वा संरूढो लीनचित्तः, तदा तस्य प्रत्ययोद्भवस्य लयोद्भवौ ध्वंसप्रादुर्भावौ नियच्छन् कुर्वन् भोक्तृतां प्राप्नोति । ततः चक्रेश्वरो भवेत् सर्वाधिपतिर्भवति ॥५१॥

अगाधसंशयाम्भोधि समुत्तरणतारिणीम् ।
वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीम् ॥५२॥

अगाधो ह्यप्रतिष्ठोऽनन्तः ॥५२॥

गुरुशक्तिर्जयत्येका मद्रूपप्रविकासिका ।
स्वरूपगोपनव्यग्रा शिवशक्तिर्जिता यया ॥

——इति शिवम्—

परिपूर्णेयं 'स्पन्दवृत्तिः' कृतिस्तत्रभवन्महामाहेश्वराचार्य भट्टश्रीकल्लटपादानाम् ॥

परम आदरणीय, महामाहेश्वराचार्य श्रीमान् भट्टकल्लटपाद की प्रस्तुत 'स्पन्दवृत्ति' पूर्ण हो गई ।

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